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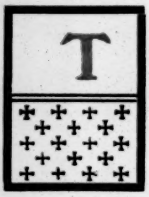

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THE GIFT OF TONGUES IN THE EARLY CHURCH.

GLOSSOLALY (γλωσσολαλία) or the gift of tongues is the most perplexing of the "charismata" or spiritual gifts which were a prominent feature in the Apostolic Church. The subject has been much debated by scholars in recent times, and the present state of the question may be summed up in the statement that there are now two views as to the nature of the gift —the ancient and the modern. The ancient view regards the gift of tongues as a supernatural faculty, conferred by the Holy Ghost, of speaking in foreign languages previously unknown to the speaker. The modern view, which has been pretty generally adopted by non-Catholic scholars, maintains that the "tongues" were not languages, but ecstatic, ejaculatory, and generally incoherent utterances prompted by powerful religious emotion and bearing a close resemblance to, if they are not altogether identical with, the phenomena which may be witnessed in our own day in many a Protestant "revival" meeting. This theory is subject to different modifications in the hands of different exponents: some advocates preserve the divine character of the gift by admitting that the phenomena were ultimately due to the influence of the Holy Spirit; whilst others reject the notion of a Divine principle and assign as the cause pure and simple hysteria. In the latter form the modern theory has been maintained by a recent writer in an American review,[1] who rises from the study of modern "revival" movements convinced that the glossolaly

[1] *American Journal of Theology*, April, 1909.

of the early Church was identical in form and origin with the phenomena which he has seen at Protestant meetings in Chicago and elsewhere.

From the theological point of view there would seem to be no reason why the modern theory, in its modified form, should not be admitted by Catholics if there were sufficient evidence in its favor. The student of mystical theology is aware that the psychological and physical abnormalities which accompany such a state as that of ecstacy are not in themselves an infallible index of the nature of the underlying operating principle: they are, considered alone, quite neutral, and other evidences have to be carefully examined before it can be certainly ascertained whether the external phenomena are the effect of a divine or of some other agency. There would seem therefore to be no intrinsic reason why the scenes witnessed at Pentecost and in the churches of St. Paul should not have been similar, so far as external phenomena are concerned, to those that occur in modern Protestant sects, and why we should not employ the latter to assist us in forming a conception of the glossolaly of the Apostolic age. Everything depends upon the evidence—upon whether the data of our historical documents justify us in adopting the modern view.

Our authorities are unfortunately very scanty—a few passages in the Acts of the Apostles and a couple of chapters (13 and 14) in St. Paul's First Epistle to the Corinthians. In the appendix to St. Mark's Gospel (16: 17) our Lord promises His disciples that they shall speak in "new tongues" (γλώσσαις καιναῖς); but since the word καιναῖς is of doubtful authenticity, the passage does not afford us any assistance. Nor do we derive any help from the early Fathers. St. Irenæus indeed says that in his own day there were Christians who spoke with "all manner of tongues" (παντοδαπαῖς γλώσσαις),[2] but he tells us nothing as to the nature of the phenomenon. By the time of St. John Chrysostom the gift was defunct in the Church.

Turning to our sole authorities, there is no sufficient reason for supposing with some commentators that the "tongues" of the Acts are in any way inconsistent with those mentioned by St. Paul. Many modern critics, taking their stand upon

[2] Apud Euseb. *H. E.*, V 7.

I Cor. as being the earlier document, find it difficult, if not impossible, to reconcile St. Luke's account with St. Paul's, because while St. Luke gives us the impression that the tongues were foreign languages, St. Paul's description seems to accord with the view that they were mere ecstatic ejaculations. Consequently, it is said, we have to suppose that St. Luke's account, written later, is either "colored by the thought of the gift of the spirit as bringing a reversal of the curse of Babel",[3] or that it is hopelessly unhistorical, or that it refers to some different phenomenon from that referred to by St. Paul.

(1.) The first of these hypotheses is utterly gratuitous, since there is not the slightest reason for supposing that St. Luke in writing his account even so much as thought of the confusion of Babel. (2.) With regard to the second suggestion, it is important to remember how marked has been the reversion of critical opinion in recent years to the traditional view of the Lucan authorship of the Acts and to the recognition of their historcial value. Prof. Harnack now supports that position, and no sane criticism on our present day evidence claims to be able to overthrow it. It is difficult to imagine how anyone approaching the question with a mind free from *a priori* assumptions can fail to note the literary qualifications of the author of the Acts and how conspicuous in his work are the diligence and painstaking observation which are necessary to the true historian. (3.) It is quite unjustifiable to assert that St. Luke's gift of tongues differs from that of St. Paul. Luke was a disciple and, for a considerable time, a close companion of the Apostle, and consequently he could hardly be unacquainted with the nature of as prominent a phenomenon as the glossolaly which was current in the Pauline churches. And when we find both writers speaking of a gift of tongues and applying to it the same terminology (λαλεῖν γλώσσαις), it seems only reasonable to suppose that they are referring to one and the same thing.

The three opinions to which we have just referred are at any rate valuable in this, that they afford testimony to the strong impression given by the Acts that the gift conferred at Pentecost upon the disciples was a faculty of speaking foreign

[3] Soudge, *Comment. on I Cor.* (Westminster Commentaries), p. 134.

languages. This really is the only way in which the account in Acts 2 can be interpreted. When St. Luke describes how people from "every nation under heaven" hear the disciples speak in the tongues in which they were born, it seems absurd to torture the passage into meaning incoherent and senseless ejaculations. And, moreover, we have no reason for doubting that Luke takes the tongues in the same sense in the other passages in which he refers to them (10: 44-46, the case of Cornelius; and 19: 6, the case of the converts at Ephesus); and in fact St. Peter expressly identifies the gift conferred upon Cornelius with that which the Apostles themselves had received at Pentecost (11: 15). Clearly then the gift of tongues in St. Luke's mind meant one thing alone, viz., an infused power of declaring the praises of God in foreign languages.

Here we meet an objection. Though undoubtedly the *prima facie* impression given by the Acts favors the traditional theory of glossolaly, are there not intrinsic evidences that this impression is not correct? St. Luke gives a list of fifteen "nationalities" (2: 9 ff.); but when we examine the catalogue we find that the people whom he enumerates are all Jews of the Dispersion (with the exception apparently of a few proselytes among the "sojourners from Rome"). And we observe that in this list there is no room for a multiplicity of languages, since those spoken by all these "nations" may be reduced to two—Greek and Aramaic. Thus "Parthians and Medes and Elamites and the dwellers in Mesopotamia" represented the Babylonian group of Jews, who used the east Aramaic dialect; the "Judeans" and probably also the "Arabians" would use western Aramaic; and all the others would speak Greek, which was universally understood and spoken in the Græco-Roman world at that time, and was adopted by the Jews of the Dispersion themselves, as is shown by their inscriptions. What then can St. Luke mean?[4]

It does not seem impossible to discern the lines along which an explanation is to be sought. We have seen that, on the most obvious interpretation, St. Luke supposes, whether rightly or wrongly, that his catalogue is representative—at

[4] The difficulty is clearly stated in Hastings' *Dict. of Bible* (art. Gift of Tongues), by Dr. Robertson, who seems to consider it insoluble.

least roughly—of the languages of "every nation under heaven". Now whatever be the source from which he drew the history of the early chapters of the Acts, it is hard to imagine that a writer so careful and so observant as St. Luke, who had had personal and wide acquaintance with the Jews of the Dispersion, should have failed to notice the inconsistency, if such it really be, which recent scholars have discovered in his narrative. Strange as it may sound to some critical ears, it may not be temerarious to suggest that St. Luke knew what he was writing about a great deal better than we, with our scanty information, can ever expect to know. It is indeed true that Greek was the universal language of the Græco-Roman world, and the evidence which we possess seems to show that the dispersed Jews resident in Græco-Roman environments used the same tongue. But does it follow from this that *no other* language than Greek was spoken in the Hellenized world of the Apostolic age? It were surely rash to deny the probability that there may have been multitudes of native languages employed among themselves by the peoples who had succumbed in other respects to the all-prevailing Hellenism. In the case of Asia Minor, which included five of the countries mentioned in St. Luke's catalogue, there were a number of autochthonous tongues which survived among the people, though Latin and Greek became the language of government, of literature, and of polite society. St. Luke himself attests that the Lycaonian language, for example, was actually spoken in Lystra when St. Paul went there on his first missionary journey (Acts 13: 11). Sir William M. Ramsay, than whom no living scholar possesses a profounder knowledge of Asia Minor in early Christian times, tells us that Greek was not the popular language of those countries, and that even as late as the third century the mass of the people still used their own native speech, although those who wrote books wrote Greek and those who governed spoke Latin.[5] Prof. C. Holl, of Berlin,[6] has shown that such languages as Isaurian, Cappadocian, Phrygian, Lycian, etc, were spoken for centuries after Christ. If then St. Luke is correct so far as concerns the countries of Asia Minor, can we not

[5] *Hist. Geogr. of Asia Minor*, Chap. I.

[6] In *Hermes*, 1908.

legitimately presume that he is correct also in regard to the other nations that he enumerates?[7] There is no need to suppose that the Jews themselves adopted the autochthonous languages: their inscriptions would seem to show that they did not. But St. Luke's obvious meaning is that the "devout Jews" present at Pentecost regarded the speech of their habitual neighbors as the "language in which they were born", and it would be hypercritical indeed to assert that the phrase is anything but reasonable and natural.

From this it follows that it is unnecessary to have recourse to the somewhat lame expedient, often suggested, of supposing the varieties of language at Pentecost to have been mere differences of dialect. The word διάλεκτος in itself may have either meaning, but "language" is clearly the only signification that is admissible in the present case.

We conclude then from examination of St. Luke that the modern theory of glossolaly is thus far untenable. We now turn to St. Paul, and ask whether—as is often asserted—there is anything in his account that is at all inconsistent with what is told us by St. Luke. In view of what has been already said concerning the connexion between the two writers, I venture to think that the particulars given by St. Paul which are not found in St. Luke are not of the nature of inconsistencies, but rather additional details which enable us to complete the conception formed from a perusal of theActs. The circumstances at Corinth which led St. Paul to treat of the question of glossolaly are too familiar to need recapitulation here. We must observe, however, that since the Apostle is seeking to wean his correspondents from an inordinate esteem of the gift of tongues based upon its ostentatious character, it is natural that he should emphasize those aspects of the gift which betray its inferiority to the other charismata; and consequently there is no call for surprise if the picture which he draws seems at times to indicate a low form of religious excitement not unlike certain modern phenomena. Glossolaly, as he describes it, is clearly a kind of ecstacy, in which the subject behaves in a very abnormal manner. The exercise of the gift is accom-

[7] The objection, however, which we have just answered seems to die hard. It is found in quite recent commentaries (e. g. Rackham on Acts), and it still stares us in the face from the pages of Hastings' new (one volume) *Bible Dict.*

panied by a grave danger to order and decorum, so that if an unbeliever or an ἰδιώτης, or person who is unaccustomed to such strange manifestations, happens to stray into a church where everybody is simultaneously ventilating his own particular tongue, he is amazed at the unruly babel and not unnaturally concludes that the whole assembly is mad (I Cor. 14: 23). It is to check such disorders that St. Paul lays down stringent rules for the regulation of glossolaly (vv. 26-33). Moreover, the Apostle compares the utterances spoken in a "tongue" to a "pipe or harp that give not a distinction of sounds" (v. 7), or to a trumpet that gives an "uncertain note" (v. 8). The speaker addresses himself not to men but to God (v. 2), and does not seem himself to understand what he is saying (v. 14),[8] unless indeed—as sometimes happened—he possessed also the complementary gift of "interpretation" (v. 13). To the general audience the tongue was unintelligible, and therefore St. Paul rejoins that it is not to be spoken unless there be present some person who is competent to "interpret" (v. 28). For these reasons the gift of tongues in comparison with other charismata is of inferior value, since it does not benefit the congregation at large or tend unto their "edification".

It must be admitted that this sketch of the Corinthian tongue-speaking does not seem to exhibit parallels to the modern phenomena. In many "revival" meetings the congregation, under the influence (as they imagine) of the Spirit, are frequently seized with an extraordinary frenzy; arms move frantically, heads jerk violently, and "speaking in tongues" is heard, varying from a mere rapid repetition of a few syllables to a complex combination of euphonious sounds, to which some sort of spiritual meaning is given by someone who possesses the gift of "interpretation".[9]

But St. Paul says other things than those we have just cited —things which seem to connect his glossolaly with that of the Acts. In his great hymn to Charity (13), he tells his correspondents that without virtue "all the tongues of men and of angels" are of no more value than "sounding brass or a

[8] It has been sugested that this verse refers to the listener who is trying to follow a prayer uttered by another in a "tongue"; but I do not think this is the obvious interpretation.

[9] Cf. *American Journal of Theology*, art. cit.

clanging cymbal". Here he is obviously speaking κατ' ὑπερβολήν, and the very purpose of his sentence requires that the tongues should not be only of the greatest possible variety but also of the *highest possible order*—a condition which is scarcely satisfied by the senseless and incoherent sounds cited by the American writer whose view we are criticizing. He can therefore be using "tongue" only of rational speech, and the presumption is that he intends the same meaning of the word throughout. Again, when the Apostle wants to show that the gift of tongues is given as a sign "not to them that believe but to the unbelieving" (14: 21, 22), he quotes Is. 28: 11 ff.: "By men of strange tongues and by the lips of strangers will I speak unto this people". Here there is no point in the quotation unless St. Paul intends to place the charismatic tongues in the same category as the foreign language of the Assyrian whose invasion of Ephraim Isaiah was foretelling. And lastly, when he asks how a stranger who hears a blessing being given in a tongue can be expected to answer Amen to the blessing, surely this implies that the blessing must have been something which the listener would have understood if it were only uttered in a language with which he was familiar.

These data, taken in conjunction with St. Luke's (which we have seen cannot reasonably be divorced from St. Paul's), seem to furnish the key to the somewhat ambiguous passages (I Cor. 14: 7 ff.) which are claimed in favor of the modern theory. Just (says St. Paul) as the notes of pipe or harp cannot be understood as music "when time is broke and no proportion kept",[10] so speech which is not clear for him to comprehend will seem to the listener no better than a jangle of inharmonious sounds. The sounds of the human voice are of many kinds, differing in various parts of the world; but unless I employ the kind with which my listener is familiar, I shall seem to him to be an empty babbler.

We may claim then that, in spite of certain ambiguities, St. Paul's account seems to support the traditional rather than the modern view of glossolaly. This applies of course to the essential character of the gift—the faculty of speaking in foreign tongues. We may readily admit that in accidental fea-

[10] διαστολή, pause or interval in music.

tures there may have been a strong resemblance to the phenomena of the Protestant sects, for ecstatic states have much in common with various religions all the world over, and hence, to a great extent, probably have their root in other than supernatural causes. St. Paul recognizes this when he enjoins due care in the "discernment" of the gifts (14:29), and in fact the "discerning of spirits" was one of the charismata given to the early Church by the Holy Spirit (12:10). Its use would be especially necessary at a place like Corinth, where the gifts which (like glossolaly) were more ostentatious than the rest, were often sought from vain and unworthy motives.

Many further questions arise at this point. Some writers have pointed to a class of phenomena which have occurred at various times—notably among the Protestants of the Cevennes at the end of the seventeenth and beginning of the eighteenth century—where adult persons and even little children normally scarce able to talk have delivered long and fluent discourses in languages which under ordinary circumstances they were quite unable to speak. Psychical research, I believe, has brought similar cases to light in our own day. The usual explanation seems to be that such phenomena are due to a freak of memory which recalls what has once fallen uncomprehended upon the ear and then lain dormant until it has been excited and called forth in moments of strong emotion. Whether this explanation can be legitimately applied—as it is applied by some critics [11]—to the tongues of the New Testament is a question which would require more space than can be afforded here.

Whichever theory of glossolaly we adopt it cannot be denied that difficulties remain. The modern view, both in its rationalistic and its modified form, conflicts with the data of the New Testament; the traditional view does not seem to supply an adequate *raison d'être* of the miracle. It requires little effort to realize the utility of gifts like prophesy, "healings", "helps", "governments", and the rest. Glossolaly no doubt, as St. Paul shows, was a gift which might stimulate the religious life of the possessor by filling his heart with Di-

[11] Cf. Wright, *New Test. Problems*, 1898.

vine Love and drawing him into closer union with God; but why the gift should take the particular form of speaking in a strange language which under normal circumstances scarce anyone present would understand, must remain for us an insoluble enigma. Most of the Fathers (e. g. Origen, St. John Chrysostom, St. Gregory Nazianzen, St. Gregory of Nyssa) seem to regard the gift as conferred for evangelistic purposes. We cannot however maintain this view, because (1) there is not the slightest indication that the gift was ever used for purposes of preaching;[12] (2) this use would in most cases be rendered unnecessary, at any rate in the Græco-Roman world, by the fact that, owing to the providential disposition of things, Greek was practically universally understood, whilst among the Jews Aramaic would generally suffice; and (3) St. Paul expressly tells us that the "tongues" were addressed not to men but to God.[13] Some commentators have thought that the miracle of Pentecost consisted in a power given to hearers of various nationalities enabling them to understand what was spoken by the speakers in their (the speakers') own tongue, as happened in the well-known case of St. Vincent Ferrer. But the evidence makes it perfectly clear that the miracle was one not of *hearing* but of *speaking*. If we must inquire why the Holy Spirit chose to manifest His operations in the extraordinary manner described in the New Testament, we can only suggest that the gift, apart from its profit to the possessor, had a symbolic significance, typifying the universality of the Church of Christ, which was destined to spread over all the world and to draw to its embrace men and women of every tongue and nation under heaven.

W. T. CELESTINE SHEPPARD, O.S.B.

Oxford, England.

[12] Note that at Pentecost the disciples were not preaching, but simply proclaiming the "magnalia Dei". It was only by accident that a crowd of foreigners happened to hear and understand them.

[13] I Cor. 14:2; cf. Acts 2:11.

CONDITION OF THE EASTERN ORTHODOX CHURCH IN AMERICA.

IN the two former articles [1] on the Eastern Orthodox Church, we saw that the majority of its members are under the jurisdiction of the Czar of Russia, while the greater part of the minority is to be found in the Ottoman Empire, the Kingdom of Greece and the Balkan States. These nations constituted that ancient Greek empire which once attained perfection in every form of civilization and held the leading place in European history. This was centuries agone, when, as St. Gregory Nazianzen says, "her cities are full of mechanics and slaves, who are all of them profound theologians and preach in the shops and in the streets." This intellectual and moral progress was stifled by political and spiritual despotism when the seat of empire was established in Constantinople and the Church came under the immediate protection of the State. Delight in discussion and dialectic controversy, which was the glory of the Greek mind, led to the development of those inherent weaknesses of Greek character—insincerity, fickleness, and disregard of truth. In keen but unscrupulous emulation, sophistry became a justifiable weapon when reason failed; falsehood and deception were practised without hesitation to compass success, and amid the general degradation manly virtues disappeared from among the people. The Church in common with the community suffered from those debasing influences and sank into spiritual apathy; religion stiffened into formalism; external holiness replaced sincere and heartfelt devotion, until the ignorant, blindly following their teachers, plunged into the grossest and most superstitious practises, for there seems to be scarcely any limit to the folly or foulness of the superstitions to which men become victims when they mistake the compass of true religion directed by an infallible guide.

Those religious peculiarities that designate the Greek character at the present day are equally applicable to the Slavonic nations. While aptitude for organization and religious devotion are the strongest and most general characteristics of the latter, they are frequently unable to give an intelligent ex-

[1] ECCL. REVIEW, March and April, 1910.

planation of their religious beliefs; even those who have come to this country, with Oriental dislike of strangers, evade every attempt at inquiry.

Although the inhabitants of those countries were never prone to Western emigration, the last twenty years have witnessed a great exodus, and westward the trend of emigration takes its way. It is from Italy, Greece, Hungary, and Slavonic Europe that the tide now flows in abundance. As I write, the Hamburg American liner "President Grant" is landing 3,000 steerage passengers on our shores, principally Hungarians, Greeks, Poles, and Russians. Driven by militarism, with its demands upon the best years of a man's life, and by the strain of taxation, they seek a home where they find life worth living and where every man can worship God according to the dictates of his own conscience. It is this freedom of worship that has made the United States the lodestone for many an exile and has welded its heterogeneous members into one homogeneous whole. They come to this country with their religion, their prejudices, and their preferences; and many with a superstitious tenacity cling to them, whilst others known as radicals deem them obstacles in their path of progress. Permeated with the spirit of mammon, and mistaking liberty for license, the watchword of these latter is "no serf, no priest, no master." They despise religion and authority and drift into socialism and anarchy.

Eastern Orthodox churches have practically come into existence in the United States since 1890; before then they were not reckoned in the religious statistics of our nation. The year 1894 showed an estimate in America and Canada of 35,000 Orthodox Christians, with 58 churches and 60 clergymen. The United States religious census for 1906 gave the number as 129,606 communicants, having 80 churches and 108 clergymen. The number at the present moment (1910) can be reckoned in round numbers as 350,000 members, with 120 churches and 160 clergymen. Nearly every city of considerable size from the Atlantic to the Pacific has one or more churches of the various nationalities belonging to the Orthodox communion. There is very little unity amongst them and they generally look to the Synods of their home countries for advice and direction.

While they preserve the language and discipline of the Byzantine rite they lack exterior bonds and concentration of action. As a consequence they are in a continual storm of various unpropitious, religious, and even political currents. The majority of them are uninformed and follow the politics of their native land as keenly as if they were still on the other side of the Atlantic. This fact sometimes gives their respective governments an excuse for interference here, and the result is the stirring up of dissensions which cause no inconsiderable trouble. Speak to them of spiritual unity, and they reply that it is the conscious communion of the believer with the Divine life. The Rev. A. Libedett in "Differences in the Church Doctrines of the Orthodox and the Romanists," now appearing in English, in the semi-monthly supplement to the *Amerikansky Pravoslavny Viestnik* (American Orthodox Messenger), published at St. Nicholas's Cathedral, New York, writes: "Uniting in Christ as their invisible Head, all the believers necessarily unite amongst themselves, composing one bond, one unity, one Church. Not to fall out from this spiritual union, they have one creed, one doctrine, one divine service and one prayer, one church canon and one hierarchical order. Therefore the creed, the divine service, and the church canon are the triple wall which guards the one Ecumenical, or Universal, Holy Apostolic Church. Whoever breaks down this wall though but in part, goes out of the Church union. He who breaks the creed is a heretic; he who breaks the divine service or the canons is a dissenter or a sectarian." And he continues: "However we enlarge this wall, however great the number of those forming separate, independent local churches, so long as they are within the wall, all the believers are conscious of their unity, because they always remain in the communion of prayer and sacraments."

In the United States, while they use the Slavonic, the Greek, the Arabic, and Roumanian, as their liturgical languages, there is a certain unity in the practice of their ancient rites. They follow the doctrine, discipline and calendar of their Orthodox mother church; they surmount their temples with the so-called three-armed cross, and use it in their missals, prayer books, and on their banners and other objects. This cross is made by showing the traditional head-board, the

extended cross-arm and the foot-board placed obliquely to distinguish it from the head-board. They adhere tenaciously to the appellation Orthodox, and strongly resent the title Schismatic, which is synonymous and used by nearly everybody. If one would avoid hurting the feelings of those whose friendship is sought after, however, it is more expedient to use the title Orthodox.

To the Orthodox immigrant whose mind is still imbued with the reminiscences of his ancestral worship, form and ceremony generally constitute religion, and his attachment to outward observances, his fidelity to rites established by ancient usage, has made him very observant of what is accidental but heedless of what is essential. His religion is based more on sentiment and tradition than on intellectual conviction. He celebrates with much display the feast of a saint and neglects the sacraments. The sacrament of Penance in Oriental countries as well as in America among these immigrants has degenerated into mere formal and external celebration and has lost much of its vivifying influence. It is restricted to sins of a grave and serious nature, and takes no account of matters of thought or conscience. A few general questions and the stereotyped reply, " I am a sinner ", comprise all that is usually necessary for absolution. There is no confessional or privacy, for the priest and penitent stand face to face and not always separated from the congregation. To the piously inclined the Sacrament is full of solemn meaning, but to the multitude it is simply an observance ordained by law to be performed at stated intervals. Hence in this country, delivered from the Erastian yoke of the State, they are less observant of the sacraments of Penance and Holy Eucharist and of other precepts vital to their faith.

Of the many nationalities that constitute the Eastern Orthodox Church in the United States, the Russian is the oldest, the best organized, and the most solidly established. It is subsidized by the home government and many wealthy Russians in Europe assist it with liberal contributions. Its financial status is better than that of other nationalities and so its ceremonies are performed in more stately churches and with great pomp and magnificence. Its first foothold in America was secured over a century ago when missionaries were sent

from St. Petersburg to Alaska, then a Russian territory. Jossaph was consecrated its first bishop in 1798, and in 1804 he established his see at Sitka where many Indians and Esquimo were afterwards converted. Orthodox Christians migrated along the coast of the Pacific and in 1872 the cathedral see was moved from Sitka to San Francisco. About this time a Russian Orthodox church was built in New York under the care of the Rev. Nicholas Bjerring, who after a few years closed it and joined the Presbyterians. He finally became a priest of the Catholic Church.

Russian immigration to the eastern cities caused churches to spring up along the Atlantic coast and a beautiful cathedral was erected in 1902 in the city of New York, whither the see of San Francisco was transferred in 1905, under the jurisdiction of Bishop Tykhon, who was raised to the dignity of archbishop, with two suffragan sees, one in Brooklyn and the other at Sitka, Alaska. The present incumbent in Brooklyn is the Right Rev. Raphael Hawawaeni, born in Damascus, Syria, and educated in Russia. In 1901 he came to America and was consecrated in Brooklyn, February, 1904, the first and up to the present time the only Orthodox bishop consecrated in the New World. His appointment was the cause of much rejoicing among the Syrio-Arabians, as the Schismatics of that nationality prefer to be called. These latter are under the quasi-jurisdiction of the Russian church and for this and other reasons the Rev. Raphael Hawawaeni was promoted. His influence is the cause of no little dissension among the Syrian Catholics. The see of Sitka is ruled by the Right Rev. Alexio Innocent, a Russian by birth and education, who for many years was a strenuous missionary in the United States.

In 1907 Archbishop Tykhon was called back to Russia and was succeeded by the present Archbishop Platon, once a member of the Russian Duma. It must be remembered that Archbishop Tykhon was the man who in October, 1905, received a certain Dr. Irvine, a clergyman of the Protestant Episcopal Church of America, who had been at variance with his own bishop (Bishop Talbot of Central Pennsylvania). At his reception Archbishop Tykhon reordained him, a proceeding that indicates the appreciation which the Orthodox Church has of Anglican Orders. During his term of office also the whole

Orthodox movement was put under the direction of the "Orthodox Missionary Society of all Russia", which attends to its financial wants and supplies priests for its development. In March, 1909, a code of local laws, subject to the Holy Synod, was signed and drawn up by Archbishop Platon, a copy of which lies before me as I write. It is a little pamphlet of about five thousand words defining the rights of the clergy and laity, regulating the finances of the churches and schools, determining the qualifications of converts, and even specifying the construction of the priest's house, as we see in section IX. It is a complete local canon law and betokens much religious activity.

The press of the Eastern Orthodox Church in America is active and ably edited, but its tone toward Greek Catholics in union with Rome is bitter. A semi-weekly magazine, *Amerikansky Pravoslavny Viestnik* (The American Orthodox Messenger), edited by the Very Rev. A. A. Hotovitzky, of New York City, in Great Russian, has the largest circulation, while a weekly, *Svit* (Light), printed in Ruthenian, wields great influence. The former also issues a monthly supplement in English, but scarcity of funds, as the manager informs the writer, prevents its regular appearance. For the past two years it has been completely taken up with a biased account of the doctrinal differences between the Orthodox and the Catholic Church. These discussions are eagerly read by Orthodox members and in many Uniate parishes excite much controversy. In fact, *The Messenger* publishes now and then lists of the "reunited", as evidence of the activity of the Orthodox in bringing back to their fold some of those united with the Catholic Church.

A great impetus in this direction was given in 1892, when the Rev. Alexis Toth, a Greek Catholic priest in Minneapolis, Minnesota, joined the Orthodox Church. When disciplined by Archbishop Ireland he left the diocese and submitted himself to the Orthodox bishop, then living in San Francisco. Returning afterwards to Minneapolis, he persuaded his former congregation to secede from Rome, and, not satisfied with this, he undertook in 1894 to take over the congregation and church property of St. Mary's, Wilkes-Barre, Pennsylvania. Much litigation followed, but failure attended his efforts rela-

tive to the property, the courts deciding against him. But the priest in charge and half the congregation seceded. Through his exertions and bitter opposition to the Catholic Church, it is estimated that about 12,000 Uniates joined the Orthodox Church, and his efforts were duly appreciated by the "Holy Governing Synod of Russia", for in 1895 he was elevated to the dignity of an archpriest. Two others, the Rev. Demetrius Gebe, now in Russia, and the Rev. John Olshevsky, now pastor of the Orthodox church at Mayfield, Pa., followed the example of Father Toth; but their efforts to get their parishioners to secede had but little effect. I am pleased to state that these defections are liberally conpensated for by sincere converts, priests and laymen, from the Orthodox Church to Catholicity.

In the past priests were supplied from Russia, but in 1905 a strenuous effort was made to establish an ecclesiastical seminary in Cleveland, Ohio. The movement met with failure, but now the nucleus of a seminary has been started in Minneapolis, and it is expected thereby to facilitate the re-union of the Uniates; because a seminary in this country would prepare priests who might meet the wants of those Uniates who long for Slavic ideals independent of Russian control. The latest figures for the Russian Orthodox Church in America, including Alaska, are: one archbishop, two bishops, 97 priests, 77 churches, and 37,000 members.

Closely allied with the Russian Orthodox Church is the Syrio-Arabian, which uses the Arabian language in its liturgy. They are said to be about 55,000 in the United States, and are assisted in the construction of their churches and in the support of their missions by the Russians. The majority of them lead a nomadic form of life, and seek employment as factory hands, traveling salesmen, peddlers, and the like. The elevation of a man of their nationality to the Orthodox bishopric of Brooklyn by the Russians draws them closer to the latter, and appeals strongly to the religious sentiments of these imaginative Orientals.

The Servian Orthodox Church is found in the greater part of the Balkan States in Hungary and in Transylvania. They all speak the southern Slavonic language. Numerous emigrants from these districts have come to America in the past

decade of years and settled in Pennsylvania and the West. Those from Servia, while not recognizing the jurisdiction of the Russian archbishop, have a friendly feeling for his church, and now number about 85,000, with twelve priests and fourteen churches, two of them imposing structures at Pittsburg, Pa., and St. Louis, Missouri. The Roumanians, like the Servians, incline toward the Russians and number about 27,000, with five priests and seven churches, the largest, at Cleveland, Ohio, having been built a few years since. The Bulgarians, probably on account of their status in Europe, will associate neither with the Russians nor the Greeks, but claim the Exarch of Bulgaria as their lawful spiritual adviser. With the Macedonians they number about 25,000 and have five priests to attend to their spiritual needs.

According to the religious census of 1906, in the Servian Orthodox Church the males formed 85.8 per cent of all communicants; in the Russian Orthodox, 67.6 per cent; and in the Syrian Orthodox, 60.5 per cent. The number of male adults without families so far exceeds the number of females that it will be only a short time before these peoples shall have doubled their number. These able-bodied men are the advance guard sent to this country to make a home. By their thrift and industry they soon succeed, and no sooner have they got a foothold in the land than they send for their parents, sisters, and brothers.

Nor must we overlook the Greeks, who in the past twenty years have grown in numbers to 135,000. They of all nationalities showed the largest percentage of males in the census of 1906. They publish twenty newspapers, of which two are dailies, and many of their churches are temples of art, that of Holy Trinity, New York, holding first place for size and attractiveness. Thirty-six priests attend to their spiritual wants, half of whom are subject to the Patriarch of Constantinople and the remainder to the Synod of Athens. Following the custom of the Eusabia Society established in Smyrna, Asia Minor, in 1893, laymen preach in their churches. Then, too, for sometime after coming to this country, they do not distinguish between religion and nationality owing to the teaching of their clergy; and hence an Orthodox Greek will refuse to become a Catholic lest he should cease to become a

Greek, but the language, manners, and customs of the country in a short time bring about a better spirit of understanding and sympathy. The Russians have made many fruitless advances toward them, yet they are on terms of union arising from a common faith and a common orthodoxy.

For the past five years they have earnestly endeavored to get a Greek bishop of their own nationality, but the jealousy existing between the Patriarch of Constantinople and the Synod of Athens, neither being willing to grant the prerogative to the other, has thwarted their efforts. Although not affiliated with Russian Orthodoxy, they took pride in the fact that Eastern Orthodox Christians had bishops here in America and Greek Uniates had none, and they used this as a potent argument to induce the latter to secede from Rome. They slighted the idea of being ruled by Latin bishops, or, as they disdainfully called them, "Irish" bishops. Now that Rome has appointed a bishop of the Greek rite over the Uniates, their only consolation is that he has at present no diocesan power or authority, being only an auxiliary to the Latin bishops.

All the Orthodox churches of the Byzantine rite that we have mentioned, no matter of what nationality, have a corresponding Greek Catholic Church in communion with Rome. That is what we call the Uniate, whether they are by race or speech Greek or Slav, Servian or Syrian. In the United States they number about 400,000, the majority of whom belong to the Ruthenian race. To those Uniates Rome sent a bishop in the person of the Right Rev. Stephen Soter Ortynski, a native of Galicia, in September, 1907, who was to exercise vicarious jurisdiction and safeguard their ecclesiastical rights. His efforts in establishing churches and encouraging the Ruthenians to hold their Catholic faith and become good American citizens have met with unprecedented success. The first Uniate Church in America was established at Shenandoah, Pa., in 1886, and the first Uniate priest, the Rev. Ivan Volanski, came to this country in 1885. To-day the Uniates have 126 priests and 146 churches. There are many converts from the Orthodox church influenced by strong, well-organized, helpful societies, established on a mutual benefit basis, and by pamphlets issued for the information of members on various national and religious subjects.

The Apostolic Letter, *Ea Semper,* issued by Pius X under date of 14 June, 1907, the feast of St. Basil the Great, Patriarch of the Eastern Church, defining certain rules for Catholics of the Ruthenian (Greek) rite, resident in the United States, is simply an extension of the regulations issued by Benedict XIV, in 1743, for the Greek Melchites of the Turkish dominion. These rules are set forth in thirty-six articles grouped under four heads—Position of the Ruthenian Bishop; Functions of the Ruthenian Clergy; Relations of the Ruthenian Laity to the Clergy and *vice versa;* Intermarriage of Ruthenians and Latin Catholics.[2] Its first appearance created much dissatisfaction amongst the Uniate clergy and laity, who saw in it an attack upon their Slavic nationality and the Eastern rite. Urged on by the Russian Orthodox Church, they imagined it was an attempt to Latinize their ancient rites and customs. The result was that about 12,000 defected from the Ruthenian and joined the Orthodox Church. But after the first bewilderment was over, matters adjusted themselves, reaction set in, and many are already coming back.

It is a problem presented to the Catholic Church of America to keep them in the faith, educate them into good citizens, and do this with as little friction as possible. They are progressing in ability and wealth and are becoming American citizens in ever-increasing numbers. Their clergy are gradually taking a more active part in making them good Americans. The noble work of Father Philip Salomone, the Uniate Syrian priest of La Crosse, Wisconsin, has received conspicuous notice from the secular newspapers, because of his leading part in the amicable settlement with our government on the question of citizenship rights to his countrymen of Syria. His efforts were ably seconded by Father Benedict Bullama, Uniate Syrian priest of Minneapolis, Minnesota.

When Greek Catholics established their rite in America a feeling of distrust and even dislike was entertained toward them by Roman Catholics accustomed to the Roman rite. The formation of their churches, their strange liturgy, their married clergy, Communion under both kinds, their curious manner of making the sign of the cross, the segregation of the

[2] ECCLESIASTICAL REVIEW, November, 1907.

sexes in church—all these customs offended the Latin Catholics and caused an unpleasant feeling, that in no way contributed to attract their Uniate brethren, but on the contrary was a means of driving them into Orthodoxy. The Pastoral Letter of Bishop Canevin of Pittsburg, issued in 1904, was the first official statement made to clarify the situation. It anticipated in many things the Apostolic Letter of Pius X. It was an extremely interesting and valuable Pastoral, a compendious statement of the theology of the matter for priests, and an inestimable guide to the people at large. Its influence for good amongst the Uniates, who are numerous in his diocese, was soon felt; it created a healthy atmosphere, and drew closer together in the bonds of charity the children of the One Holy Catholic Church exercising different rites and customs.

Since the fatal day when Greek schismatics cut themselves off from the True Vine, many unsuccessful attempts have been made at reunion. I fancy that if there is any hope for reunion with Rome, the elements are riper for it in America, owing to the common interests, language, and association, than in Europe, where prejudice is both national and bitter. While the Russian Orthodox Church has little respect for European Anglicanism, yet in September, 1903, when the astute Bishop C. Grafton of the Protestant Episcopal diocese of Fond du Lac, Wisconsin, went to Russia purposely to arrange a union between the Russian Orthodox and the American Episcopal churches, he was received with great urbanity by the Metropolitans of St. Petersburg and Moscow, and his case was laid before the Synod and submitted to various theological bodies in order to reach some basis of understanding. Of course, it must be admitted that the American branch of Anglicanism approaches nearer to the Orthodox Church than does the European. This may be seen from the fact that in the American book of Common Prayer there is added the Epiklesis, which is not found in the European; and the black rubric containing the expression against transubstantiation is omitted from the American manual. Yet while nothing good came out of the Anglican's visit to Russia, it showed the kindly feelings of the Orthodox Church in Europe toward Anglicans who are citizens of America. Likewise we find the Old Catholics of America and Europe, a rather unimportant body,

coquetting with the Orthodox, and advances were made by the latter to bring about a union at the recent congress held in Vienna. By order of the Holy Synod his most high holiness Anthony, Metropolitan of St. Petersburg, sent a letter to the Old-Catholic bishops conveying to them the congratulations of the Synod and praising their enthusiasm for truth. He further stated that he hoped in the near future to see the Orthodox and the Old-Catholic churches united. At the same time considerable interest was manifested at St. Petersburg in the congress and one of the influential papers devoted a long article to the *rapprochement.*

These movements on the part of the Russian Church show that the prejudices and jealousies, which for centuries have been fossilizing into principles, are vanishing before the trend of latter-day civilization. Nevertheless so long as Orthodoxy is the slave, the tool, the dupe of the State, so long will there be no hope or prospect of reunion with the Bride of Christ. We can firmly assert that there is no sympathy with Protestantism in the Orthodox church even amongst the immigrants in our country. If it ever seek unity, it will be within the fold of Christ, for it has still within it the germ of divine grace. It is not heretical, but only schismatic. It has the body of divine truth and the grace of the sacraments. But whilst the State continues to wield absolute power in spirituals and temporals, we can entertain no hope of a Church so subjected being able to consider any vital proposition from an independent standpoint.

But a rift is seen on the horizon. The past two years have seen a mighty change come over the semi-barbaric East. Orthodoxy in Europe is rising from its slough of ignorance and prejudice; freedom of worship is tolerated in bureaucratic Russia; thousands are seeking rest in the Catholic Church, and a better feeling of mutual charity unites Catholics and Schismatics. Foreign influence and education have brought liberty of thought and freedom of speech to the benighted inhabitants of the Ottoman Empire. Young Turkey is rejoicing in her regeneration, and all forms of religion are so far tolerated that one is considered as good as another, except by some hardened Moslems. This regeneration of the East affects its religious as much as its social conditions and recognizes the spiritual and moral as well as the civil rights of mankind.

Looking at this great religious change that has been wrought, there is ample encouragement for us to do all that lies in our power to hasten the day of reunion. Orthodox immigrants to our country in future will be more enlightened and less bigoted. Freedom from Erastian government and that inborn instinct against Protestantism will draw them closer to Catholicity. Affinity of blood and belief, as well as the common lot of being immigrants, is naturally drawing Uniates and Schismatics closer together in spiritual matters. The education of more Uniates for the ministry would certainly attract more Schismatics to Catholicity. For the latter practically nothing is wrong but the schism. In case of other sects one sees so much to be changed—false doctrine and headstrong mutilation of the faith; but the Orthodox Church has kept practically all the faith. The question of the *Filioque* and Infallibility are the main points at issue, and we know and they know that their forefathers at Chalcedon (451) all cried out, "This is the faith of the Fathers; this is the faith of the Apostles. . . . Peter has spoken by Leo."

Greeks have sat on St. Peter's throne. No one would think of asking them to accept our technical ideas and philosophy. No one would dream of touching their ancient liturgies, their magnificent ritual, their time-honored canon law, or any of those customs endeared to their hearts. Priests and people of the United States must extend the hand of friendship not only to the 400,000 Uniates, but also to the 350,000 Orthodox in our midst. We must persuade the latter that reunion means only going back to the state of things before the ninth century. We do not want them to break up their pictured *Ikonostases* or deny the deacon the pleasure of waving his repidon over the Holy Gifts. Communion under one kind, celibacy, and azyme bread are Latin customs, and Rome would easily arrange such matters of discipline.

The great obstacle to the Orthodox is their fear of being Latinized or having to give up rites which they love. Their discipline and liturgy, except in so far as it is contrary to faith, would be left undisturbed. Their common interests and associations with Catholics in this country have established a better feeling of love and unity. It then behooves us priests to manifest a deeper interest in our Orthodox brethren. More Pas-

torals like that of Bishop Canevin and more striving after unity on the part of the Catholic priests and laity will help to blot out the embittered feelings of a thousand years. The Apostolic Letter of Pius X to the Ruthenians of the United States is working untold good. With that Christian spirit of "restoring all things in Christ", he invites the faithful to unite again in prayer for the enlightenment of all who bear the Christian name, that they may be guided by the Holy Spirit to a true knowledge of Christ's saving Faith, and be re-united in the bonds of Christian charity, that the scattered and wandering sheep of the Saviour may be again gathered into one Fold, under one Shepherd.

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GLIMPSES OF DEVOTION TO THE BLESSED VIRGIN MARY IN ANCIENT IRELAND.

EVEN a cursory glance into the history of early Christianity in Ireland suffices to show that foundations in honor of Our Lady are coeval with the very beginnings of the Christian religion in the Isle of Saints. There is good authority for saying that the Abbey of Canons Regular at Trim, dedicated to Christ's Immaculate Mother, was founded by St. Patrick himself, as early as the year 432. Of St. Brendan, the son of Findloga, we read that he founded an abbey at Clonard, A. D. 553, or 562, which he placed under the patronage of Our Lady. Kells, in County Meath, is said to have been the gift of Dermod, the son of Fergus Kervail, to St. Columban, who founded a monastery there, sometime about the year 550; it also was dedicated to the Blessed Virgin. These instances of the dedication of religious houses and their churches to Our Lady—one of them, and that the earliest, by the great Apostle of Ireland; and the last, not later than the middle of the fifth century—give ample proof that in Ireland devotion to Our Lady was co-existent with the dawn of the Christian faith.

Trim, or Ath Truim, has been called by some the most celebrated sanctuary "of the Blessed Virgin in Ireland"; and to it pilgrimages were made from all parts of the country, Irish

and Anglo-Irish alike emulating each other in reverencing and enriching it with costly gifts and votive offerings. Numerous and wonderful were the miracles wrought there. We read that Hugh MacMahon in 1397 "recovered his eyesight fasting in honor of the Holy Cross at Raphoe, and of the Blessed Virgin Mary at Ath Trim." In 1444, "a great miraculous cure was wrought by the image of the Blessed Virgin Mary at Trim; it restored sight to a blind man, speech to a dumb man, and the use of his feet to a cripple, and stretched out the hand of a person which had been fastened to his side."

We are not surprised to learn that a shrine so famous attracted the greed of Henry VIII; "that the gifts of the pilgrimes were taken away from thence", and the celebrated image consigned to the flames. "In 1537," we read, "they [the Saxons] burned the images, shrines, and relics of the Saints of Ireland and England." "And there was not," laments another chronicler, "in Erinn a holy cross or a figure of Mary, or an illustrious image over which their power reached, that was not burned."

The ancient Franciscan Abbey of Muckross, with its greatly venerated image of the Blessed Mother of God, is too well known to need mention here. In the Abbey Church of Navan, too, was an image of Our Lady which was held in such high repute that persons of all grades of society, from the highest to the lowest, and from every part of Ireland, were in the habit of journeying thither, in order to offer their gifts, and make their petitions. Indeed, so much esteemed was this image that in the Dublin Parliament in the year 1454, it was decreed that "letters patent of the King be made . . . for taking into protection all people, whether rebels or others, who shall go in pilgrimage to the Convent of the Blessed Virgin of Navan".

The mention of pilgrimages brings us to a noteworthy fact in this connexion, namely, that the Irish, from the earliest days of Christianity, were conspicuous to a quite extraordinary degree for their love for this particular form of devotion. Richmarch, in the *Life of St. David,* speaks of their insatiable ardor in the matter of making pilgrimages; and another writer remarks that "their custom of going on pilgrimages was almost second nature". Wandering pilgrimages on the sea

were by no means unusual in Ireland, for the ancient history of that country tells of the expedition of the sons of Corra, and the wandering pilgrimage of Snedhgns and MacRiaghla, in the seventh or early in the eighth century. Full of strong faith and ardent devotion, the pure-hearted love of the Celt, to whom heaven and heavenly things are more real than the earth upon which he moves and the objects he sees around him, they started on these pious journeyings, taking no thought for the morrow, intent only upon performing a religious duty which they held to be sacred.

It must be confessed, however, that occasionally their fervor prompted them to undertake pilgrimages in a somewhat imprudent manner; and sometimes even without any definite object, save that of being—as the old chronicler calls it—"in a state of pilgrimage for the love of God". It is most interesting in this connexion to find that, in 892, "Three Scots came to King Alfred in a boat *without any oars from Ireland*, whence they had stolen away, *because they desired, for the love of God, to be in a state of pilgrimage, they recked not where*. The boat in which they came, was wrought of two and a half hides, and they took with them food for seven nights, and on the seventh night they came to land in Cornwall, and they went straightway to King Alfred. Thus were they named Dubslane, Macbetha, and Maclinmum." Immense numbers of pilgrims, both from Great Britain and Ireland, were in the habit of crossing the Channel, in order to visit such famous French sanctuaries as those of Our Lady of Boulogne, Puy, Chartres, Roc-Amadour, and many others.

Some of these pilgrimages were made in person; some by deputy; and old constitutions prove how universal was the custom. For example, according to a regulation made in 1268, the Canons of Senlis were allowed fifteen days of non-residence to go on pilgrimage to Our Lady of Boulogne; whilst in Ireland, "the law protected from distress" a member of a tribe who had gone on pilgrimage, or to obtain Holy Communion, or to summon a physician for a person seriously ill.

It is not surprising that the Irish, who have ever been foremost in every pious practice, should show zeal in the matter of pilgrimages; or that they should spend time and trouble

in visiting different shrines and sanctuaries, realizing that "very often"—as St. John of the Cross says—"our Lord grants His graces by means of images in remote and solitary places. In remote places, that the pilgrimage to them may stir up our devotion, and make it the more intense. In solitary places, that we may retire from the noise and concourse of men to pray in solitude, like our Lord Himself."

Another point connected with the deep love of Ireland for God's most holy Mother should be noted here. We refer to the reverence, carried to quite an extraordinary extent, in which was held her sacred name. Although, later on, custom changed in this respect, it is certain that during the earlier ages of Christianity in that land, Irish men and women, influenced by the profoundest feelings of humility and respect, never gave to their children the name of Mary—nor indeed the names of the saints; instead, with a charmingly ingenious self-effacement and pious abjection, they adopted the prefix *Mael,* or *Maol.* This prefix, so constantly familiar in Irish names, signifies servant. For example, Maelisa means servant of Jesus; Maelmuire, servant of Mary; Maelpadraic, servant of Patrick.

A reference to ancient documents proves beyond doubt that the name Maelmuire was given indiscriminately to children of either sex. But as a learned authority on this subject has truly said, "No translation can give the full beauty of this unique and happy combination; and few would guess that the real name of the celebrated monk of Ratisbon, known under the Latinized form of Marianus Scotus, was in reality Maelmuire."

Again, the prefix Giolla, or Gilla, which also means a servant, and whence the term gilly is derived, is found in the name of Gillamuire; for instance, we find mention in an old document of Gillamuire, an anchorite of Ard-Macha, who died in the year A. D. 1159; and it will be remembered that this prefix still survives in the family names of Gilchrist, servant of Christ; and Gilmurray, servant of Mary.

Many centuries elapsed before the name of God's Blessed Mother was habitually conferred, or borne; and this out of reverence, as we see from the words of Benedict XIV on this subject. "The Church," he tells us, "always had a great

veneration for it; so much, indeed, that women, although of royal birth, were not allowed to bear it, as if the dignity of this holy name would be compromised by being conferred upon women, even though they were queens."

Erin, the Island of Saints, whose hierarchy represents an unbroken line from her great Apostle, St. Patrick, and whose national religion is the faith of Christ, which has only burned the brighter through centuries of persecution and difficulty, has shown her love for Our Lady in yet another direction—the wide domain of literature. The poetry and hymnology of Ireland, even at an early date, bear witness to this. Cœlius Sedulius, whose reputation spread wide and far, and St. Cuchumneus and others, toward the close of the sixth century, composed hymns which enlarge on the special dignity, privileges, and graces of the ever Blessed Virgin. An old Irish hymn, believed to have been written in the eleventh century, and entitled, "The Protecting Corselet of Mary," consists of twenty-four stanzas, of which the first begins thus:

> Direct me how to praise thee,
> Though I am not a master of Poetry. . . .

and continues:

> I offer myself under thy protection,
> O loving Mother of the Only Son,
> And under thy protecting shield I place my body,
> My heart, my will, and my understanding.

To Ireland again is due the honor of having composed the first Litany of Our Lady. This litany, which, according to the learned Professor O'Curry, is at least as old as the middle of the eighth century, differs in many respects from early litanies of Our Lady in other languages, thus proving that it is not a translation. Indeed, the most careful research has brought to light no similar form of supplication at that period; and in England there is no trace of any litany of Our Lady in Anglo-Saxon times. In the Litany of the Saints used by the Anglo-Saxons, the name of the Blessed Virgin stands indeed before that of any angel or saint, and is repeated three times; and the homilies of the Fathers frequently apostrophize God's holy Mother in such terms as the following: "Abode of Him who is Infinite," "Sceptre of True Doctrine," "Crown of Vir-

ginity," " Inextinguishable Lamp," etc. Yet in all these homilies we find merely the suggestion of a litany such as was actually composed by the Irish—that is, a prayer to Our Lady in the shape of what is now understood by the word litany, which, as Cardinal Wiseman tells us, " is not a studied prayer, intended to have logical connexion of parts," but " a hymn, a song of affectionate admiration, and at the same time of earnest entreaty." [1]

M. NESBITT.

THE ROMAN CURIA.

Offices (Continued).

THE SECRETARIATE OF STATE.

THIS Office of the Roman Curia is of less ancient origin than any of those we have considered. It does not date farther back than the fifteenth century; indeed some writers hold that the first Papal Secretary of State was St. Charles Borromeo, who was appointed to the position by Pius IV in 1560.[1] The institution of this Office was contemporary with the introduction of diplomatic embassies at royal Courts. At first it was generally some near relative of the Pope enjoying his special confidence, who was appointed to take charge of diplomatic business with civil governments; hence he was called " Cardinalis Nepos." [2] He had a considerable number of Secretaries under him to assist in performing the necessary functions. The custom of appointing a relative of the Pope as head of the Secretariate of State was discontinued by Innocent XII, who issued (22 June, 1692) the Bull *Romanum decet,* against nepotism.

SECRETARIATE OF STATE IN RECENT TIMES.

In recent times, before the Roman Pontiff was despoiled of his temporal dominions, the Cardinal Secretary of State was required to preside at meetings of the Ministerial Council,

[1] To the ancient Irish litany is attached an indulgence of one hundred days, granted by Pope Pius IX of happy memory, for all who receive it. It is to be found in the *Leabhar-Mor,* which is now preserved in the Royal Irish Academy.

[1] Cf. Humphrey, *Urbis et Orbis,* p. 146.

[2] Cf. Wernz, *Jus Decret.,* Vol. II, N. 677; Hilling, *Procedure at the Roman Curia,* p. 110.

which consisted of the Ministers of Justice, Finances, Commerce, Industry, War; he was also required to carry on diplomatic affairs with foreign governments; but after the annexation of 1870, his duties in this respect were diminished. However, even since the spoliation of the temporal dominions of the Holy See, the Cardinal Secretary of State has had charge of many weighty and responsible functions. There have been some civil governments with which the Holy See has carried on diplomatic relations; for instance, Austria-Hungary, Spain, and Portugal continue to send their ambassadors. There are other governments which without having an embassy at the Vatican appoint a minister, such as Prussia, Bavaria, Belgium, etc. Hilling (p. 112) mentions eighteen countries which still hold diplomatic relations with the Holy See. Then there are Nunciatures established by the Holy See in various countries, for instance, in each of those having an ambassador to the Holy See; there are other nunciatures of less importance, being called nunciatures of the second class, such as those in Bavaria, Belgium, and Brazil. Besides conducting diplomatic affairs with various governments, the Cardinal Secretary of State has given directions to Apostolic Nuncios, and by special command of the Pope has been employed to transmit instructions to Ordinaries; he has also been appointed to expedite pontifical appointments in the Roman Curia. In all these functions he has been the chief agent and representative of the Holy See.

THE SECRETARIATE OF STATE UNDER THE NEW CONSTITUTION.

According to the Constitution, *Sapienti consilio,* there are three sections or branches in the Secretariate of State. The first of these relates to extraordinary ecclesiastical affairs; it pertains to the duties of this section to transmit to the Congregation for Extraordinary Ecclesiastical Affairs those matters which the Roman Pontiff has ordered to be examined by this Congregation; while the matters which appertain to the province of each of the other Congregations are to be remitted to these Congregations respectively according to the character of the business. The second section relates to the ordinary affairs which have been handled by the Secretariate of State in recent times, as was stated above. It likewise be-

longs to this section to confer dignities both civil and ecclesiastical, except those reserved to the prelate placed over the papal household. The third section or branch of the Secretariate of State has charge of the expedition of these Briefs committed to it by the various Congregations; the Secretariate of Briefs which hitherto existed has been abolished and its functions are now discharged by this third section of the Secretariate of State.

THE PERSONNEL OF THE PRESENT SECRETARIATE OF STATE.

The Cardinal Secretary of State is supreme moderator of the whole Office, while in each of the three sections just referred to there is a special president. The Secretary of the Congregation of Extraordinary Affairs presides over the first section; the Substitute for Ordinary Affairs presides over the second; and the Chancellor of Apostolic Briefs is the president of the third section. In each section there is a number of officials appointed, a list of whom the reader will find in the *Acta Apostolicae Sedis* for January, 1909 (p. 134).

THE SECRETARIATES OF BRIEFS TO PRINCES AND OF LATIN LETTERS.

The fifth and last of the Offices named in the Constitution, *Sapienti consilio,* bears the title *Secretariae Brevium ad Principes et Epistolarum Latinarum.* Heretofore there were three distinct Secretariates in the Roman Curia, the Secretariate of Briefs, the Secretariate of Briefs to Princes, and the Secretariate of Latin Letters.

ORIGIN OF THE SECRETARIATE OF BRIEFS.

The Apostolic Chancery, which has already been considered in the present series of articles was for a long period the only Office for the expedition of Apostolic Letters; but by degrees a distinct department was formed to expedite matters of less importance. This was the Secretariate of Briefs dating back to the fifteenth century. This Office acquired exclusive authority to expedite Briefs strictly so-called, which by common law or by special ordination of the Roman Pontiffs were required for certain matters. Moreover it was empowered to grant various favors, as is clear from the Bull, *Gravissimum Ecclesiae,* of Benedict XIV, where there is enumerated a list

of favors and privileges which this Secretariate could confer either exclusively, or cumulatively along with the Dataria. Thus it could grant dispensation from the canonical age for ordination, the privilege of keeping the Blessed Sacrament in a private chapel, as well as that of a private oratory for the celebration of Mass. Besides, this Secretariate could grant to the clergy the faculty of blessing rosaries with the Apostolic Indulgences attached thereto, as also the faculty of a privileged altar. Furthermore, there were petitions sent to the Holy See, which could not be directly granted by the Secretariate, but which the latter had authority to examine and, if deemed proper, could recommend the Holy See to grant. This Secretariate was employed by the late Sovereign Pontiff Leo XIII to make grants of Indulgences, after the power had been withdrawn from the Congregation of Indulgences by the Motu Proprio, *Christianae reipublicae;* but this last-named power is now reserved exclusively to the Congregation of the Holy Office.

The second Secretariate of the Roman Curia was called the Secretariate of Briefs to Princes. It was separated from the Secretariate of Briefs by the Bull, *Romanus Pontifex,* in April, 1678. As its name implies, its chief purpose was to expedite Apostolic Letters to persons of exalted position.

The Secretariate of Latin Letters was instituted for the composition of Latin Briefs which were not expedited by either of the two preceding Secretariates. It has had a Secretary and an Assistant.

THE THREE SECRETARIATES UNDER THE NEW REGIME.

The Secretariate of Briefs is no longer a separate Office of the Curia; it is now, as has been observed, a section or department of the Secretariate of State, which is set down in the Constitution, *Sapienti consilio,* as the fourth Office of the Curia. The other two, the Secretariate of Briefs to Princes and the Secretariate of Latin Letters, form a twofold office, and their functions continue as heretofore. The former has at present a Secretary and two Assistants; the latter (the Secretariate of Latin Letters) has a Secretary and one Assistant.[3] Among the "Normae Peculiares" it is stated that a special Commission of three Cardinals, one of whom is the Cardinal

[3] Cf. *Acta Apost. Sed.,* Vol. I, p. 135.

Secretary of State, is charged with the preparation of new formularies for the issuance of Apostolic Briefs.[4]

We have now completed our study of the three departments of the Roman Curia as reorganized by the Constitution, *Sapienti consilio*. In treating of the Sacred Congregations it has been our purpose to point out the competency of each of them as determined by that Constitution and to show in what respects the new legislation differs from what preceded it. When considering the other two branches of the Roman Curia, the Sacred Tribunals and the Offices, we followed a similar method. In this commentary upon the new Constitution it has been our endeavor to collect the proper interpretation of each portion from the terms in which the legislation has been expressed, and to make use of the pontifical pronouncements and the opinions of various writers for the same purpose. In some particulars it is not unlikely that doubts will arise concerning the competence of the several Congregations, Tribunals, and Offices of the Curia. These will be solved by the Consistorial Congregation, to whose province it belongs to solve such doubts.[5]

It has been suggested that it would be well to present here a summary of the functions appertaining to each of the Congregations, Tribunals, and Offices of the Roman Curia, so that one may see at a glance their precise competence. This may be done as follows:

THE SACRED CONGREGATIONS.

HOLY OFFICE	Defence of doctrine; judgment of heresy and of other crimes which excite suspicion of heresy; doctrine and use of Indulgences; Pauline privilege, *disparitas cultus,* and *mixta religio;* doctrine of the Sacraments.
CONSISTORIAL CONGREGATION	Preparation of business for the Consistories; erection of new dioceses and chapters, election of bishops outside the Propaganda territories; the government of each diocese, fulfilment of episcopal duties, *relatio status* of bishops; government and studies of seminaries; authority for solving doubts regarding the competence of other Congregations.

[4] Cf. *Act. Apost. Sed.*, Vol. I, p. 104.
[5] Cf. *Act. Apost. Sed.*, Vol. I, p. 83, N. 6.

CONGREGATION ON THE DISCIPLINE OF THE SACRAMENTS	Discipline of the Sacraments; matrimonial dispensations *in foro externo, sanatio in radice,* dispensation *super rato,* legitimation of offspring; dispensation of seculars for ordination; dispensation regarding the time, place, and conditions for receiving Holy Communion, saying Mass, and reserving the Blessed Sacrament.
CONGREGATION OF THE COUNCIL	Universal discipline of the secular clergy and faithful; observance of the precepts of the Church, such as fasting (not the Eucharistic fast), abstinence, feasts; regulations for parish priests and canons; Sodalities, pious legacies, stipends for Masses, benefices, ecclesiastical goods; celebration and recognition of Councils.
CONGREGATION FOR RELIGIOUS	Affairs of religious of either sex with simple or solemn vows; others living in common like Religious; secular Third Orders; regulation of matters of religious between themselves and with others; dispensations from vows and precepts.
CONGREGATION DE PROPAGANDA FIDE	For countries subject to its jurisdiction "Ceteras Congregationes habet in ventre"; not however in matters relating to faith, matrimony, discipline of Sacred Rites, or to Religious *as Religious.*
CONGREGATION OF THE INDEX	Examination of books brought under its notice, and, if advisable, their condemnation; dispensations for prohibited books; investigation concerning the circulation of writings deserving condemnation; reminding Ordinaries to condemn and denounce pernicious works.
CONGREGATION OF SACRED RITES	Rites and ceremonies of the Latin Church, especially for Mass, administration of the Sacraments, divine Office; dispensations therein; insignia and privileges in relation to Sacred Rites; beatification and canonization of Saints; Sacred Relics.
CEREMONIAL CONGREGATION	Ceremonies to be observed in the Pontifical Chapel and Court; sacred functions of Cardinals outside the Pontifical Chapel; precedence of Cardinals and representatives sent to the Holy See.
CONGREGATION FOR EXTRA. ECC. AFFAIRS	Matters submitted for its examination by the R. Pontiff through the Cardinal Secretary of State, especially those relating to civil laws and to pacts made with different States.

CONGREGATION OF STUDIES	Regulation of the studies in universities depending on the authority of the Church; approval of new institutions; faculty for conferring academic degrees.

TRIBUNALS.

SACRED PENITENTIARY	Jurisdiction for the *forum internum* alone, in which absolution, dispensations, etc., are granted.
S. ROTA.	All contentious cases, civil or criminal, not major ones.
APOST. SEGNATURA	Particular cases concerning Rotal sentences and Auditors of the Rota.

OFFICES.

APOSTOLIC CHANCERY	Expedition of Apostolic Letters *sub plumbo* concerning the provision of consistorial benefices, erection of new dioceses, and other important affairs of the Church.
APOSTOLIC DATARY	Apostolic Letters regarding non-consistorial benefices reserved to the Holy See; dispensations from conditions required for these benefices; pensions and charges imposed.
APOSTOLIC CAMERA	Administration of the property and temporal rights of the Holy See, especially during a vacancy.
SECRETARIATE OF STATE	Extraordinary affairs submitted for examination to the Congregation for Extra. Affairs; ordinary affairs, especially the right of conferring honors, civil and ecclesiastical; despatch of Apostolic Briefs from the S. Congregations.
SECRET. OF BRIEFS TO PRINCES AND OF LAT. LET.	The expedition of Apostolic Letters to persons of exalted position; composition of Latin Letters.

In the concluding portion of the Constitution, *Sapienti consilio,* the Sovereign Pontiff sets forth various enactments, some of which have been referred to in previous articles in this REVIEW; there are others which have not yet been touched upon, such as certain regulations for the transaction of business in the Departments of the Roman Curia, as well as the authority of these Departments during a vacancy of the Holy See. On some future occasion these latter topics will form matter for the closing article of this series.

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THE STORY OF A MODERN CAPUCHIN.

[CONTINUED.]

ON Saturday, 21 September, 1850, Mgr. Mioland, Coadjutor of Cardinal d'Astros, conferred the priesthood upon Leo Francis Clergue in the chapel of the Grand Séminaire. On the next morning the young priest celebrated his first Mass at Lavaur, assisted by the venerable archpriest of Toulouse, in the old cathedral of St. Alain in which he had been baptized. "What tears," he writes, recalling this event, "when for the first time I raised in my trembling hand the Sacred Victim and fed my happy parents with the Bread of Life! What happiness and what transports of love!"

Appointed *vicaire* or curate at Saint-Gaudens, a distant part of the country unknown to him, where the people spoke a dialect he had never heard, the first fruits of his missionary zeal were an association for youth, a congregation for servants and country girls, a branch of the Society of St. Vincent de Paul, and the restoration in 1854 of the Chapel of La Caone, dedicated to the saint who gave the town its name, erected at the extremity of a hill in view of the beautiful plain of the Garonne, near the very spot where the shepherd saint was martyred by the Saracens. He not only restored this sanctuary with the unpurchased aid of forty willing workers, to whom bread and wine were gratuitously given by the townsfolk, but also restored the pilgrimages thereto which had ceased. He was at the end of his resources when he undertook it, the poor of the parish and mountains of the Ariège having absorbed all his savings. "I had then," he says, "to confide in my Mother in heaven: I multiplied my pilgrimages to Notre Dame du Bout-du-Puy, and had many prayers offered, particularly by the poor, those great friends of heaven, and the shepherds, my little brethren. Since my arrival at Saint-Gaudens, they were the chosen portion in the work of parochial catechism classes. The sight of their little bare feet and their cheerful faces contributed not a little to give me the seraphic vocation."

His acceptance of this country curacy, despite the opposition of his family, was the more meritorious as he stood a great chance of a vacant curacy at Saint Exupère in Toulouse. "It

was providential," observes a biographer. "What was a parish to him? Such a great heart needed for its fiery zeal a whole city, a whole district, and soon a whole world!"

The Abbé Clergue was not one of those French priests who shut themselves up in their presbyteries, throw all the blame upon the Revolution for the evils that exist and all the responsibility of remedying those evils on Providence, a species of religiose fatalism which seems until recently to have stricken the Church in France with a moral paralysis. "He thinks of everything and provides for everything," writes Père Ernest-Marie.[1] "He works unceasingly, he multiplies himself, and although this impetuous zeal draws out of their quietude venerable priests long attached to the service of the parish, no one thinks of taking umbrage at it and each one tries to second his efforts. He is bringing about an appreciation, in view of the material and spiritual ruins which the Revolution has heaped up, that the priest ought to be something more than the pious supervisor of his church, receiving there the faithful and only emerging from it with circumspection to administer the sacraments. When the Church was mistress and queen, this method perhaps sufficed; it suffices no longer nowadays, for its rights are contested, it is combated from without, its children are snatched from it, and it must arm for its defence, go to the people and become a conqueror. It is now understood, and the pretence that impiety sets up to confine the priest to the sacristy contributes not a little to open people's eyes. But toward the middle of the last century, an epoch of transition, there were still many blind and indolent who, palliating their inaction under a pretext of wisdom, hesitated to adopt new methods, not even knowing how to defend the flock confided to them. The Abbé Clergue, in going in quest of the tradesmen at Toulouse and in establishing organizations for men at Saint-Gaudens was truly a precursor in this work."

He brought the classes and the masses into close contact. As he got young ladies of the wealthiest families to join the Congregation of the Children of Mary, so he brought the leading men into the Conference of St. Vincent de Paul. He would have no mere honorary members; they should all be

[1] *Vie du Père Marie-Antoine*, p. 35.

active workers. Wishing to initiate them early in the good work, he insisted on parents taking their children with them into the garrets when they visited the poor. He himself continually traversed the lanes of the little town, particularly the most out-of-the-way and wretched quarters, penetrated into hovels, mounted miserable stairs to reach the attics and shapeless recesses in which were hidden secret destitution and heart-rending sorrows. In the country all round the hill on which the town was built he saw many sad scenes. But the spiritual indigence far surpassed the material penury. These people of the fields, since the Revolution, had given up going to church. Absorbed in earthly cares, they wallowed in ignorance and were drifting into complete paganism. He soon became popular in the faubourgs where, smiling and busy, they saw him pass by in quest of some misery to be assuaged, his hands full of alms. One night he was seen laden with a mattress on his shoulders which he was carrying to a sick Spanish woman who was without resources and without a bed, and a bundle of wood which he distributed to the poor to warm themselves in winter. The mattress had been taken off his own bed, and when his father, noting its absence, replaced it, the new one quickly went the way of the first; an incident which reminds one of the Curé of Ars. And when, observing that his son never warmed himself, the father bought him some fuel: "Good windfall for the poor," thought the Abbé, who continued to find warmth in the sunlight and in the love of God. He wanted wood, but not for his own use. Counting beforehand on the charity of one of his friends, he went at night and took some, without saying anything about it. The owner, seeing his provision of fuel diminishing and thinking he was the victim of some robbery, watched and was astonished to see the priest thus secretly transform himself into a porter for the poor. This is another Franciscan trait, reminding one of St. Francis making free with Pietro Bernardone's merchandise and, in his father's absence, loading the table with bread to be given to the poor. The Abbé Clergue, the Saint of Toulouse, followed closely in the footsteps of the Saint of Assisi. The three curates in Saint-Gaudens took their meals together. It often happened that the Abbé Clergue was late and in his hurry would leave his portion of meat untouched, so that he

might later come and take it to some poor man. The good he did was incalculable. The number of communicants rose to fourteen hundred, which was considered enormous for that small locality.

He was then in the full flush of youthful vigor and of a robust constitution, but such fatiguing and multiplied labors told on him, and by medical advice he had to suspend his work and go to the celebrated thermal establishment in Cauterets for treatment of a throat malady. While there he sustained a fracture of the left arm through a fall from a horse at the base of the hill of Luz where, seventy-four years before that (1778), was buried the celebrated French Capuchin of the eighteenth century, Père Ambroise de Lombez, "the hammer of the Jansenists," whom the Church, it is hoped, will one day raise to the honors of its altars. He attributed the saving of his life to the Blessed Virgin, whom he invoked at the moment the accident occurred, and dated his vocation from it, feeling convinced that God had preserved him in order that he might give himself more perfectly to His service. He attributed also to Our Lady his preservation from the cholera which about that time ravaged the South of France. Being then senior curate, he arranged with his confrères to go to the succor of the neighboring parishes where the epidemic was severest. The district of Soneich, where the population was decimated, fell to his lot. Upon his arrival he found the curé worn out and exhausted from fatigue, lying on a sick bed. People were dying in every house, so that for a fortnight he had to go from the bedside of the sick and from the confessional to the cemetery, having hardly time to eat, sleep, or say Mass; hearing nothing, day or night, but the painful cries of the dying and their relatives, the dull sound of the gravedigger's spade, and the death-bell.

The first thought of the religious life, the still, small voice of grace making itself heard in the innermost depths of heart or soul, to which he often refers in his notes, goes back to the beginning of his ministry at Saint-Gaudens, if not to the Seminary where he joined the Third Order. The accident during his sojourn at Cauterets decided his choice of his future state of life.

What little things have often great results! The chance

purchase from an Italian hawker of religious images of a statue of St. Anthony of Padua holding the Divine Infant in his arms was one of these. It had a directing influence in the life of one who was destined to bear that Saint's name and propagate devotion to him. "A compact was made between them," says his biographer; "a sweet and intimate familiarity henceforward regulated their mutual relations, and St. Anthony began his marvels by heaping favors on his new protégé." Most decisive of all in shaping his course of life was what he calls "the most precious grace he received in this world". It was near one of Our Lady's sanctuaries, Notre Dame du Bout-du-Puy, on a hill-top opposite the town of Saint-Gaudens—the extremity of the Pyrenees, below which flows the tumultuous Garonne—where he heard the voice of God speaking to his soul as it had spoken of yore to Moses from out of the burning bush. He thus records the incident: "It was a Saturday during the month of Mary (it was always in this blessed month the greatest graces have come to me from heaven) in the second year of my curacy. As usual, I made my pilgrimage to Bout-du-Puy, to visit the good Mother and hear the confessions of two hermits who guard her sanctuary. I was performing my regular devotion of the way of the Cross, the stations of which were erected on the side of the mountain. At the ninth station I suddenly heard a voice which spoke to my soul, but a very distinct voice, 'Thou wilt be a Capuchin'. It was like a violent blow at my heart. It made me tremble, and I was so vividly impressed by it, that on reaching the chapel with my eyes turned toward Mary, 'Oh! my good Mother,' I said to her, 'if that voice comes from heaven, give me to understand, for it terrifies me: although the sacrifice may be terrible, crushing, I am ready. May the will of God be done! But if that voice does not come from heaven, deliver me as soon as possible from it.'"

Far from being delivered from it, it became more persistent. Seeking more light, he made a pilgrimage on foot to Garaison, walking for six hours, setting out at midnight and reaching his destination about seven o'clock in the morning, when he sought the counsel of Mgr. Laurence, Bishop of Tarbes, the future founder of the world-famed sanctuary of Lourdes, to whom he opened his mind in confession. That experienced

prelate, after silently listening to him, replied: "My son, this is serious, very serious; let us not go too quickly. Return to Saint-Gaudens; continue to do the great good God has enabled you to do there; always love the Blessed Virgin, and come back next year during the month of Mary: I shall expect you, and we'll see what is to be done." In the May following he went again to Garaison, but Mgr. Laurence had left for Tarbes on diocesan business. "My friend," he said to the Superior, before leaving, "I am going with one regret. At this time last year I made an appointment here with a curate from Saint-Gaudens; he will certainly come. Listen attentively to what he will tell you, and do not decide too quickly. Leo's case is grave; the decision to be taken is too important to precipitate anything." The Superior repeated the bishop's advice of the previous year. "The Blessed Virgin had spoken," he says; "I obeyed and applied myself to prayer to her during the ensuing year, 1855. In the month of Mary a voice spoke to my heart. 'Now is the decisive hour!' My soul was more than ever full of the great thought of the religious life; the impression it made was sometimes sweet, but oftener painful, so painful that it made my heart bleed. It was an agony, and for three years this agony was a martyrdom. Our Lady of Garaison, who held her immolated Son in her arms, visibly desired to associate me with her sorrows. To make the sacrifice of everything and of myself was indeed a great trial, but nothing as compared with the pain I felt at grieving my father." He was prompted during prayer to Our Lady to consult an experienced Jesuit in Toulouse and leave the decision to him, and he accordingly opened his mind and heart to Père Delage, a former Provincial of the Society. The latter, without a moment's hesitation, said: "God wishes you to be a Capuchin." He asked him to repeat it thrice, which he did. Then the Abbé Clergue recognized that "God had spoken!"

Formidable obstacles to this extraordinary vocation arose. "The demon," says Père Ernest-Marie, "as if he had foreseen the war this new son of St. Francis was going to wage against him, unfalteringly, for more than fifty years, did everything to thwart his projects. What a victory for Satan, if he could have succeeded in discouraging him and retaining him in the

world!" The obstacles were overcome, but not without a keen struggle, and on 2 March, 1855, the Capuchin Provincial, Père Laurent of Aosta, sent him to Marseilles to make his novitiate. On 13 June, the feast of St. Anthony of Padua, he was given the habit and name of Marie-Antoine. "God, in giving me these two names," he says, "wishes me to remember all my life that it was to Mary and St. Anthony of Padua I owed the grace of my seraphic vocation." He was not the first of his family who received such a vocation and such a name; for his granduncle, who died at Lavaur, was also a Capuchin and bore the name of Anthony. He was known as Father John Anthony of Lavaur. Expelled from his convent by the Revolution, he was for some time administrator of the parish of Fiac.

The novitiate was no interruption of his apostolate. His novice-master was Father Archangel. The chapel of the novitiate was dedicated to Our Lady of Angels, and each novice, on entering, received an initiator who took the name of "guardian angel". After some months of probation, Père Marie-Antoine became the "guardian angel" of a novice who exercised his patience and his zeal. This was a venerable *curé-doyen* of the diocese of Tulle, who gave up an important parish to become a Capuchin. Sorely tempted to discouragement and on the point of drawing back, he had his trunk packed three times and asked for his soutane; but Père Marie-Antoine, although his junior, dissuaded him, helped him to overcome his temptations and to presevere until he made his profession. It was a victory over the evil one, a prelude to many others. The novice was Father Cyprian of Mosel, one of Père Marie-Antoine's future coöperators as guardian of the Toulouse convent.

Some time after taking the habit, he received from St. Anthony what he designates as a signal favor. "I envied him," he says, "the happiness of seeing and contemplating Jesus and begged him to make me participate in that happiness, not in receiving Him into my arms like him—I knew too well that I was unworthy of such a grace—but in rendering His presence visible and sensible to my soul. And I then heard as it were an interior voice say to me: 'What thou askest of me is easy; I am going to tell thee the secret. Thou hast only to follow,

step by step, all that I have done and all that the priest says during holy Mass, and thou wilt see Jesus live again therein; thou wilt always have Him before thine eyes and retain the happiness of His presence.' All at once, the Divine plan of the Sacrifice of the Mass became luminous and unfolded itself before my enraptured gaze. I saw Jesus living and filling all the ages, coming from eternity and returning to eternity, as the priest comes from the sacristy and returns thereto, after accomplishing before our eyes the great work of Redemption which occupies all the ages. I have preached that everywhere, to the great satisfaction of my hearers. For more than forty years I have propagated it under this title ' Marvelous method of hearing Holy Mass—Jesus living under our eyes '."

Novices are rarely sent to preach, but he was one of the exceptions. It was a distinction which was at the same time a humiliation. " The Pyrenean mountaineer singers," he relates, " being on their way to Marseilles, and learning that a curate from the Pyrenees was in the Capuchin convent, offered to sing their best pieces. The Father Guardian fixed the feast of All Saints for it. On this occasion he sent out a large number of invitations anouncing that a grand and beautiful sermon would be preached by a new Father. I was this Father. He called me and said, ' Prepare a grand sermon.'—' Customarily,' I replied, ' I content myself with thinking out my subject well and taking notes which I develop.'—' No, don't do that. It must be a grand sermon, written and learnt by heart, word for word.'—I had to obey. The sermon was written and found perfect by him. It was learnt literally. But as soon as I entered the pulpit, there was a total eclipse of memory, and I could not recall a word. I had to be resigned and content myself with the only thought that occurred to me at that moment. ' My brethren,' I said, ' despite my good will, unable to praise the saints as they deserve, may I at least, by the humiliation God sends me, begin to imitate them. Pray for me that this humiliation may inure to my sanctification.' It seems that grace accompanied these words, for they made a greater impression than the finest sermon could have done; hardened sinners were touched and converted. So, from that moment the Father Guardian would have me preach every Sunday, permitting me to follow my own method of preparation.

He notes that these humiliations ran counter to all his reckonings and all his merits; that when he was most unworthy of it and made every effort to be glorified, God humiliated him. He lays down these two rules for his guidance in preaching: " (1) to draw all my inspirations for the direction of my soul or for sermons rather from meditation and prayer than from study, which I shall do without anxiety and continually raising my heart to God; (2) to meditate on my subject and be deeply impressed with it, putting myself always as it were in the presence of my hearers, after making a well-ordered plan of all the points, in the dogmatic, moral, and ascetical order, and always using by way of illustration Gospel parables and examples."

On Friday, 13 June, 1856, he made his profession. Then began an uninterrupted external apostolate which occupied his whole life. Marvelous results, which remind us of what we read of the thirteenth-century Friars when the Franciscan Order was in its first fervor, attended it from the start. We may give here a few incidents illustrative of it. He was preaching during the Octave of All Souls at St. Louis in Toulon and giving a retreat to the Third Order in that city. " Great conversions, particularly among men," he relates, " consoled my apostolate. I content myself with recording the most remarkable. One of the wealthiest citizens, who had dissipated his fortune, was seized with despair. He had writen a final farewell to his wife and children, left it on his desk, and went out to throw himself into the sea. Seeing the crowd thronging into the Church of St. Louis, he entered. I was in the pulpit. I do not remember what the Lord inspired me to say, but he was so touched by it, that he waited for me at the foot of the pulpit, and threw himself at my feet. He broke out into sobs and told me his woes, while he accused himself of his faults. I clasped him in my arms, revived his courage, and led him back to his weeping family. They all thought he was at the bottom of the sea. What a joyful returning! His brother immediately undertook to regulate his affairs, and everything was restored to order. The next day the two brothers, the mother, and children received Communion in thanksgiving at my Mass. On the closing day of the Octave I announced to him my departure. 'No, no,

Father,' he cried, seizing my arm, 'no, no, I'll not thus separate from you. My work must be finished: you've rescued me from the demon, but that is not enough; I must be confirmed in good. If you absolutely wish to go, I'll go with you.'—'But, my friend, I am going on foot; I have no money, and I beg all along the way!'—'I shall take no money with me, and I'll beg like you. No, no, it will count nothing to me if I am with you.' We set out then, contenting ourselves, at the different stages, with eating the bread they gave us dipped in water."

Another companion wanted to make the long journey from Toulon to Marseilles on foot, *à la franciscaine*. This was M. Paulin de Montety, a fervent Tertiary of St. Francis, formerly marine engineer on the "Aigle", a yacht belonging to Napoleon III. A boiler explosion, which severely wounded him, obliged him to renounce his brilliant future. He then devoted to God and good works his premature retirement. At Toulon, where he married, he was the soul of every work and the edification of the city. After his wife's death he went to live in the Marseilles convent, putting on the habit of the Order, and assisting at all the exercises day and night. It was in this capacity he accompanied Père Marie-Antoine to the mission at Toulon.

All this is quite medieval in the best sense of a much-misunderstood word. It recalls the mysterious attraction exercised by St. Francis, drawing all hearts toward him, like the Divine Model he so closely copied. With all the anti-Christianism and Modernism of these later ages, there is not, after all, such a wide, impassable moral gulf between the nineteenth and twentieth centuries and the thirteenth, as some think.

R. F. O'CONNOR.

Cork, Ireland.

[TO BE CONTINUED.]

ECCLESIASTICAL HERALDRY.

III.

5. Essentials of Ecclesiastical Heraldry (Continued). THE TINCTURES.

AFTER considering the field itself of the escutcheon, namely its various shapes, its nine points, and its possible divisions, we now pass to the tinctures which may be put on the same; and by tinctures are understood the metals, colors, and furs. This heraldic device is the most primitive means of distinguishing one escutcheon from another; in fact, from earliest times, colors have been the most common of symbols. Thus, for instance, the factions of the circus in Rome and later in Constantinople were designated by their colors, the White and the Red, or the Blue and the Green, just as we have "the Blue and the Gray". Among the Irish and Caledonians the king had the privilege of wearing seven colors, the druid six, and the noblemen four. Spain is credited with having been the first of all nations to use black for mourning; and from medieval times the knights and doctors dressed in red or scarlet, as distinguished from others by their learning or valor. But of this symbolism we shall speak later on.

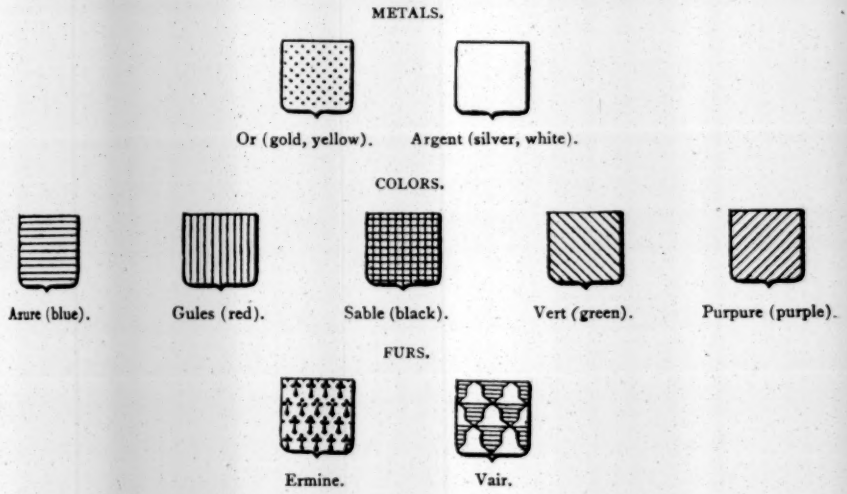
The most common tinctures in heraldry are: two metals—gold and silver; five colors—blue, red, black, green, and purple (intermediate color); two furs—ermine (silver and black spots) and vair (*various color,* silver and blue bells). Two other colors were sometimes used, but they are no longer retained in English heraldry, viz. orange or tawney, and sanguine or murrey. Lastly, there is also a third fur called potent (silver and blue crutches). Animated beings and all objects represented in their natural aspect and coloring are blazoned proper. In blazon, the metals always take precedence of the colors, unless the contrary be specified.

The tinctures, when the coat of arms is found in black print, engravings, or sculptures, are conventionally indicated by dots and lines—an ingenious system introduced about 1630 by an Italian, Fr. Silvestro di Petrasanta, who no doubt took his idea from the divisions of the shield: the blue is represented by horizontal lines, and red by vertical ones, etc. (See Illus-

tration 4.) The following Latin verse of a heraldist from Treves embodies the conventional representation:

Aurum puncta notant, *argentum* absentia signi;
Linea stans *rubeum, cæruleumque* jacens;
Descendit *virida* in lœram, quâ *purpura* surgit,
Cumque jacens stanti linea mixta *nigrum* est.

ILLUSTRATION 4.—TINCTURES—METALS, COLORS, AND FURS.



This conventional system must necessarily be used when a coat of arms is given without tinctures in print; else it is impossible, even for a heraldist, to know the colors of the armorial bearings, and consequently to read and describe or blazon the same. Engravers who furnish the etchings of their coats of arms to our bishops should know of this. The M. H. Wiltzius Company, the editors of our official *Catholic Directory,* publish what is sent to them and are not to blame for the blurred and ugly shape of most of our episcopal coats of arms: these, then, should be somewhat larger in dimension, and faithfully give the colors according to the Petrasanta system.

THE LAW OF TINCTURES.

It is a strict law that a charge of a metal must rest upon a field which is of a color; or, contrariwise, that a charge of a color must rest upon a field which is of a metal—that is, that

metal be not on metal, nor color on color. When an exception is admitted, such arms are called *à enquerre,* to be inquired into, viz. for the reason of the exception granted by the sovereign. A remarkable transgression of this law is found in the arms of the Crusader kings of Jerusalem, showing "a *silver* shield upon which five golden crosses are charged". The motive for this exception is to use the richest tinctures and cause this shield to be unlike that of any other sovereign. So also Leo XIII's coat of arms shows "a *green* poplar tree on a *blue* field". This rule is modified in the case of varied fields, upon which may be charged a bearing of either a metal or a color. Likewise, a charge in natural color, or proper, may be borne on a metal or a color: instance, the stag proper of the O'Connells is found on a silver and green field. Minor details of a charge are not included in this law: thus a silver lion having a red tongue may be charged on a blue shield. Marks of cadency, denoting different branches of a family, chiefs, cantons, and bordures, are also occasionally exempted from the general rule, being not laid on the shield but *cousus* or sewed to it.

A remarkable arrangement is counterchanging, that is, dividing the field of an escutcheon in such a manner that it is partly a metal and partly a color, and then disposing the charges so that they are reciprocally of the same color and metal: thus, on Bishop Fenwick's family coat of arms the field is red in chief and silver in base; and of the martlets (six martins), the three on the red field are silver and the three on the silver field are red; another example is the conjoined half rose and half fleur-de-lis, *counterchanged.* (Illustration 5.)

ILLUSTRATION 5.—COUNTERCHANGED.

Counterchanged.

"(Party) per pale, argent and gules, a half rose and a half fleur-de-lis conjoined in the centre, counterchanged." [A patrician family of Augsburg, fl. A. D. 1300.]

SYMBOLISM OF THE TINCTURES.

An entire volume might be written on this subject, for, notwithstanding the venerable adage "De coloribus non est disputandum!" heraldists have enlarged upon this matter more than upon any other. But we shall not abuse our readers' patience. Let us notice, first of all, the strange denominations of *sable, argent, azure, gueules.* They have their explanation in the condition of physics and chemistry in the eleventh century, and hence correspond to the four natural elements then admitted by the School, earth, water, air, and fire, with their respective primary properties of cold, dampness, dryness, and heat; thus, by adaptation of these colors and the corresponding elements to heraldry, their names were changed, and sable was used for black and the cold earth, argent for white and the damp water, azure for blue and the dry air or sky, and gules (from *gueule,* lion's mouth) for red and hot fire. Now, for the sake of brevity, we here append in tabulated form the symbolic meaning of the nine principal tinctures—only mentioning the "extravagant" nomenclature taken from the *planets* for princes' heraldry and from the *gems* or precious stones for peers' heraldry (the latter possibly being of some interest in the choice of the gem in the episcopal ring):

METALS: *or—gold,* yellow, Sun, topaz,
expresses riches, strength, faith, purity, constancy.

argent—silver, white, Moon, pearl,
expresses innocence, candor, virginity; (eccles.) glory of Heaven.

COLORS: *gules—red,* Mars, ruby,
expresses valor, boldness, intrepidity; (eccles.) martyrdom.

azure—blue, Jupiter, sapphire,
expresses royalty, majesty, beauty, serenity.

sable—black, Saturn, diamond,
expresses science, modesty, affliction; (eccles.) mourning.

vert—green, Venus, emerald,
expresses hope, plenty, liberty.

purpure—purple, Mercury, amethyst,
expresses dignity, power, sovereignty; (eccles.) penance.

FURS: *ermine* (silver and black), duchy of Brittany (King Arthur).

vair (silver and blue), from the fur lining of the scarlet cloak of noblemen, *varii coloris.*

The clerical reader will have no doubt observed that these meanings of the colors coincide with the symbolism attributed to them by the Church, for instance in her liturgical vestments.[1]

THE CHARGES OR HERALDIC FIGURES.

We have now reached the central point, as it were, of our essentials; for it is in the selecting and disposition of these armorial bearings of the shield that the greatest care is to be taken. And it is here likewise that the most glaring blunders are committed.

Charges are various figures or devices on the field of the shield or escutcheon, distinguishing it from other shields. These charges are divided into *proper* (which are either *honorary ordinaries* or *subordinaries*), and *common* charges, comprising everything else, whether animate, inanimate, or chimerical.

Proper Charges.

1. The *Honorary Ordinaries* are certain old and very frequent heraldic bearings, "which always have been held in the highest esteem",[2] and may be considered as representations of the wooden or metal strengthenings of the ancient shields, the Cross among them always having a definite symbolism of its own. They are variously given as about ten or twelve in number, and follow in shape and direction the Divisions of the shield already explained.[3] They are: the Chief, the Champagne or Base, the Fess, the Pale, the Cross, the Bend, the Barre or Bend Sinister, the Saltire, the Chevron, the Pall, and the Pile. (Illustration 6.)

The Chief is the upper third of the shield; its diminutive, the *fillet,* is the lower fourth part of the Chief. Example, Archbishop Falconio's Chief, showing the Franciscan arms.[4]

[1] See ECCLES. REVIEW, February, 1910, pp. 148 ff.

[2] Boutell, *English Heraldry.*

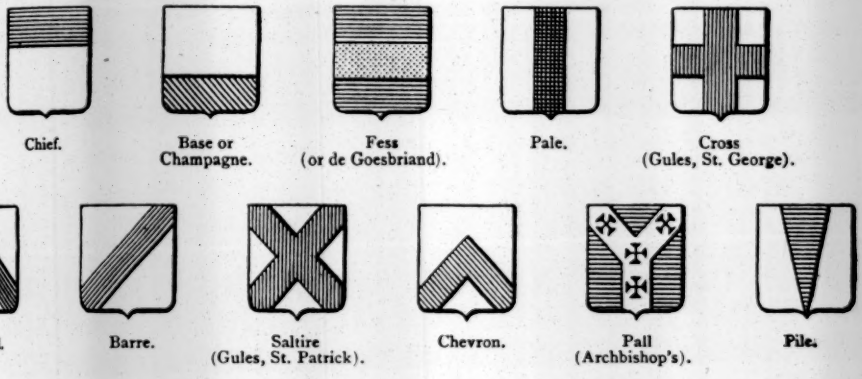
[3] ECCL. REVIEW, February, 1910, pp. 197, 198.

[4] ECCL. REVIEW, March, 1910, p. 337.

The Champagne or Base is the lower third of the shield.

The Fess (Latin, *fascia*) is the central third of the shield; its diminutives are the bar, one-fifth of the shield, and the barrulets, in pairs, one-fourth of the bar. Example, Bishop de Goesbriand's arms, "azure, a fess or". (Illustration 6.)

ILLUSTRATION 6.—THE HONORABLE ORDINARIES.



The Pale (Latin, *palus*) takes also one-third of the shield; its diminutives are the pallets, one-half of the pale, and the *indorse,* one-fourth.

The Cross occupies likewise one-third of the shield in all directions. No heraldic device has more varieties than this. They are over a hundred in number, of which some forty are of great beauty and in frequent use. Example, cross of St. George, "argent, a cross gules". (Illustration 6.)

The Bend (French, *bande*), when not charged, is one-fifth or one-third of the shield; its diminutives are the bendlet, or garter one-half, the cotise one-fourth, and the riband one-eighth of the bend.

The Barre or Bend Sinister, is same size as the Bend; its diminutives are *scarpe* one-half, and the *baton* one-fourth. (When cut short at both ends it is a mark of illegitimacy.)

The Saltire (French, *sautoir*) or Cross of St. Andrew, is one-fifth of the shield's dimensions. Example: Cross or saltire of St. Patrick, "argent, a saltire gules" (Illustration 6); the one of St. Andrew being "azure, a saltire argent".

The Chevron, which is rather more than the lower part of a saltire, has as diminutives the chevronel, one-half, and the couple close, one-fourth in pairs.

The Pall (Latin, *pallium*) is the insignia of an archbishop. Only one-half of it is shown in heraldry, and it resembles a Y: it is borne in the arms of the Sees of Canterbury, Armagh, and Dublin (Anglican), and with us by right could be found in those of Baltimore.

The Pile (French, *pile*), when uncharged, is one-third of the shield; its reverse is called the Point.

Some Rules of the Ordinaries. These Ordinaries may be formed by any of the border lines mentioned above (when treating of the Divisions of the Shield), that is, instead of consisting of right lines, they may be made engrailed, indented, wavy, etc. Occasionally they are borne alone; but more generally they are associated with other bearings, or they have various figures and devices charged upon them. When they are multiplied, several of these figures become diminutives, as stated above.

Paly, bendy, barry, barry-bendy, etc., is said of the field when it is divided by lines in the directions of pale, bend, barre, etc.; instance, the United States national ensign, "a barry of thirteen argent and gules". In chief, in fess, etc., or fesswise, bendwise, etc., mean in the shape or direction of a chief, a fess, etc.—and should not be confounded with *on*, v. g. on a chief, etc.

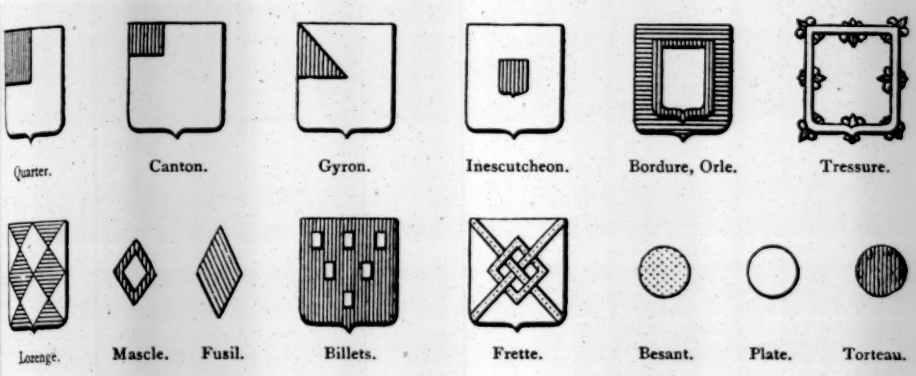
Charges displayed on a bend slope with it, and if on a saltire or chevron they slope with its limbs, the central charge being erect (see Illustration 6, *the Pall*). Lastly, following the rule of tinctures, charges must in all cases differ in tincture from the field.

Symbolism of the Ordinaries. As the heraldists have referred the principal points of the shield [5] to the different parts of the human body, so also these first and primary heraldic bearings find their meaning, in being applied to a knight whom we imagine to be represented on the shield, and thus the pale is his lance, the bend and bend sinister his shoulder belt, the fess his scarf, the cross and saltire his sword, the chevron his boots, the bordure and orle his coat of mail.

2. The *Subordinaries* are another group of devices, second in rank to the Ordinaries. The following are more commonly used. (Illustration 7.)

[5] See Illustration 2, ECCL. REVIEW, February, 1910.

ILLUSTRATION 7.—THE SUBORDINARIES.



The Quarter (French, *franc-quartier*), when charged, takes one-fourth of the shield, and overlies the charges; its diminutive is the Canton; and the Gyron is its half diagonally divided. A rare instance of the canton is met with in the ecclesiastical heraldry of France, 1808, when Napoleon made all his Concordat archbishops and bishops, counts, barons, and senators of the Empire, with for the archbishops a dexter canton of the chief "azure, a cross pattee or", for the bishops a sinister canton, "gules, a cross couped or", and for the senators also a sinister canton, "azure, a mirror in pale or over against a serpent argent". But all these cantons vanished at the Restauration.

The Inescutcheon is displayed "in pretense" upon another shield larger than itself, and usually placed "en cœur" or on the centre point *over all.* Instances, the king of Spain bears for inescutcheon the three fleur-de-lis of the Bourbons; a titular bishop may thus show the arms of his titular see.

The Bordure may be plain or charged, and is a mark of cadency for princes, etc. The Orle is less wide than the Bordure and does not touch the sides. The Tressure is an Orle flory, that is, set round with fleur-de-lis: like the arms of Scotland, in the British coat of arms.

The Lozenge has for varieties the Mascle and the Rustre, as also the Fusil, an elongated lozenge.

The Billet is a small elongated rectangular figure.

The Frette, with its variation the Trellis, is an interlaced design.

The Roundels, in constant use at all times, are called besants when or, plates when argent, torteaux when gules, etc., a reminiscence of the Byzantine coins of the Crusaders.

An Annulet, or a plain ring, was sometimes blazoned as a false roundel.

When a field is covered or semee with some of the above devices it is respectively called gyronny, lozengy, fretty, besantee, etc.

Marks of cadency (French, *brisures*) are figures and devices introduced to distinguish the different members and branches of the same family. Sometimes it was done by the use of a bordure or other difference. Sometimes, especially in English heraldry, it was by the use of the following figures, overlying the original coat of arms: the label, crescent, mullet, martlet, annulet, fleur-de-lis, rose, cross moline, octofoil, to designate the eldest, second, third, etc., down to the ninth son and his descendants—a device, however, which cannot consistently be carried through all the ramifications of a family for a succession of generations.

Common Charges.

Besides the *honorable ordinaries* and the *subordinaries,* which are purely heraldic figures connected in their origin with the shield itself, there are the *common* charges: for these, the knights in the early days of heraldry ransacked the animal, the vegetable, and the mineral kingdom, as well as the range of things natural and artificial, for cognizances which would be distinctive, and at the same time emblematically suggestive (*armes parlantes*) of the name or title of the bearer of them. Of these common charges, Guillim, in his *Display of Heraldry* (A. D. 1611), gives the following quaint enumeration: "The formes of pure celestiall bodies mixt with grosse terrestrials; earthly animals with watery; savage beasts with tame; fowls of prey with home-bred; these again with river fowles; reptiles with things gressible; aery insecta with earthly; also things natural with artificiall." And in this again heraldry has but followed in the footsteps of antiquity. Æschylus, in his Seven Chiefs before Thebes, minutely describes their shields with the emblems engraved on them and the chosen mottoes. Homer's description of the shield of Achilles is a

classical masterpiece. Virgil and Ovid depict their heroes bearing on their shields and helmets figures by which they are easily recognized during battle. Hence also, to strike their foes with terror or at least to keep alive ancient traditions, all nations have had figured symbols or national emblems: the Athenians an owl, the Carthaginians a horse's head, the Saxons a bounding steed, the chief of the druids several stags, the Romans the she-wolf, a raven, and later an eagle; the Gauls, auxiliaries of Cæsar, a lark, the hieroglyphic of vigilance; the Germans, according to Tacitus, had similar emblems; the Celtic races of Caledonia had the thistle, still to be found in Scotland's coat of arms, as also the druidical harp, in the one of Ireland.

By natural figures are meant angels, man (human figure and some limbs), animals, birds, and fish, trees, and plants, celestial objects, and devices from the elements; artificial ones are drawn from instruments used in sacred or common life: war, the arts and sciences, and various trades; chimerical figures and monsters are taken from imagination.

Angels, winged and vested, are occasionally introduced in heraldry, their office however being rather to act as "supporters" to armorial shields.

Human beings are of very rare occurrence in heraldry, except also as supporters. "Moors' heads" and "Saracens' heads" appear in some coats; arms also (*cubit arms*) right and left, blazoned dextrochere and senestrochere. We all know of the "red *hand* of Ulster", and of the "*heart* of the Bruce" still emblazoned with a royal crown in the shield of the descendants of "good Sir James Douglas". And lastly there is that strange heraldic freak, the three *legs* conjoined, carried in the escutcheon of the Isle of Man, which led a Poursuivant of Arms to remark that "the arms of Man are legs"; this curiosity is likewise found on the coins of ancient Sicily (Trinairia), and the medieval family of Tremaine bears three human arms united in the same manner.

Among animals, the lion, "the king of beasts", has always occupied the first place; hence many sovereigns have borne lions upon their royal shields: witness England, from the time of Richard the Lion-hearted (A. D. 1194), and twelve other European nations; but only half of this number emblazon

"the king of birds", the eagle. In more recent heraldry the lion is a favorite supporter. There is moreover the demi-lion rampant, the lion's head, the lion's face, the lion's jambe (or paw), which are frequent charges. Their tincture may be or, argent, azure, gules, and sable. When not rampant (in the erect attitude), they are rather blazoned leopards, as also lioncels, when multiplied or diminutive. Deer, stags, the horse, the greyhound, boars, bulls, calves, rams, the wolf, and the lamb shared heraldic service and honors with the lion, and many others in modern armory. Not a few animals, besides, appear as *armes parlantes:* the bear is borne by Fitz Urse, the ram by Ramsey, the lamb by Lambert, etc. It should be remarked, moreover, that these animals generally look to dexter, and in blazoning are technically described: a lion, as rampant (erect), passant (walking), statant (standing), rampant gardant (looking), sejant (sitting), couchant (at rest), coward (looking back), etc.; a deer, as lodged, at gaze, tripping, at speed; a stag, as attired of his antlers; others, as armed, hoofed, unguled, langued, vorant, etc.

Next to the king of beast in popularity appears, as we said, "the king of birds", the eagle, especially in German heraldry. As far back as A. D. 1275, the shield of the Emperor of Germany or Emperor of the Romans shows on a field of gold a black eagle displayed having two heads (a feature preserved in the Austrian and Russian escutcheons), to represent the Western and Eastern Empire; whilst Imperial France, Prussia, and our own United States show but a single head. The eagles of the Duchy of Lorraine-Hapsburg are blazoned as alerions,[6] and small eagles as eaglets. In a later period, after a few other birds, the eagle was joined by the following: falcon, ostrich, raven, cock, parrot (blazoned popinjay), crane (with a pebble blazoned vigilance in paw dexter), swan (blazoned proper, i. e. white with red beak and legs), peacock (blazoned in his pride when with tail expanded), pelican (said in its piety when feeding its young), etc. The favorite bird, however, of early heralds was the martlet or heraldic martin, which is still with us. In blazonry, birds are said to be rising, volant, soaring, and birds of prey armed, beaked, and membered (beak and talons of a different tincture).

[6] Alerion is the anagram of Loraine.

Almost all the then known fish have been made use of in early heraldry, but nearly always as the symbol of a name: the barbel, the luce (or pike), the herring, the roach, etc. A favorite is the dolphin (the Dauphin, the eldest son of the King of France, had it for his arms, since the conquest of Dauphine, A. D. 1364). Let us mention also the escallop-shell (the badge of the pious pilgrims to Jerusalem *outre mer,* or Compostella, or the Mt. St. Michel). In blazoning, fish are described as finned, naiant, hauriant, etc., and the dolphin sometimes as embowed or bent.

Reptiles and insects occur but rarely; bees and bee-hives, flies, butterflies, snails, and even bats are sometimes found in later periods. Insects are blazoned volant when flying; reptiles, gliding, nowed (twined into knots).

The chapter of trees, plants, and flowers is a rich and interesting part of heraldry. Among the trees are distinguished in particular the palm tree, the pine or poplar tree, the olive tree, the oak, etc. From among the plants, we have already mentioned the thistle of Scotland; there is also the trefoil, the quatrefoil or primrose, the shamrock, etc. Fruits are found in use occasionally, sheaves (blazoned garbs) and ears of corn, leaves, and chaplets (instance, the crancelin, German *Kränzlein,* that crosses the shield of Saxony, an augmentation conferred, it is said, with the Duchy of Saxony on Bernard of Ascania by the Emperor Barbarossa, who took from his head his own chaplet of rue and threw it across the Duke's shield: *Se non è vero,* etc.). There remains something to be said about the two flowers of England and of France, the rose and the lily or fleur-de-lis (see Illustration 5). The heraldic *rose,* the "white rose" of York as well as the "red rose" of Lancaster, has five leaves of the respective color, but the five smaller leaves of the calyx, blazoned *barbs,* are green, and the seeds in the centre are golden. Both roses are at times surrounded with rays, and each is then termed *rose en soleil:* this is the meaning of the "sun of York", mentioned by Shakespeare after the "winter of discontent". The heraldic rose is frequently met with as a *charge,* and in modern cadency also marks the *difference* of the seventh son. The other beautiful heraldic device, so long identified with the history of France, the *fleur-de-lis,* probably derived from the flower of

the lily iris and showing the head of a spear, was first adopted as his royal ensign by Louis VII, A. D. 1137, and charged on his shield of arms, " azure, semee of fleur-de-lis or ", that is, the fleur-de-lis freely scattered over the field, which is *France Ancient.* About A. D. 1365, Charles V of France reduced the number of the fleur-de-lis to three, and this shield is now known as *France Modern.* The fleur-de-lis is also borne on many shields in all countries.

As celestial objects there is the sun, with rays or, termed in glory or eclipsed; the moon, blazoned crescent, increscent or decrescent; the stars, termed estoiles when with six or more wavy rays or points, and *mullets* when with five, and sometimes more, points formed by right lines; comets; clouds; the rainbow, generally per fess or rounded bend, with four barrulets or, gules, vert, and argent, when proper. Let us add also: fire (flames, a pyre, torches); water (waves, or a fountain); earth (mountains, hills, rocks).

Of artificial devices we shall give simply an enumeration: sceptre, crown, globe or orb; castles, turrets, bridges; helmets, hatches, buckles, arrows, trumpets, spurs, stirrups, swords, spears, hunters' horns, horse shoes; sickles, cornucopia, scales, keys, knots, annulets, gems, cups; bells, churches, pilgrim's staff, ships or galleys, beacon or lighthouse; lyre; letters of the alphabet, initials, etc.

Lastly, there are a few imaginary and fabulous beings admitted in heraldry: griffin or gryphon, dragon, hydra, sphinx, centaur or sagittary (supposed to be a badge of King Stephen of England, A. D. 1066), harpy, medusa, mermaid (more frequently as a crest), salamander, phœnix, unicorn (generally as a supporter), etc.

Rules of the common charge. Charges may be placed either simply on the field, or on one of the ordinaries. Sometimes, one of the ordinaries is placed over a charge, in which case the charge is said to be debruised by the ordinary. Three charges of one kind are placed two above and one below, unless blazoned in fess or in pale.

ALOYSIUS BRUCKER, S.J.

[TO BE CONTINUED.]

Analecta.

S. CONGREGATIO RITUUM.

I.

DE "POSTCOMMUNIONE" IN MISSA SS PERPETUAE ET FELICITATIS MM. ET "COMMUNIONE" IN MISSA S. AGNETIS SECUNDO.

Fridericus Pustet, S. Sedis Apostolicae necnon Sacrorum Rituum Congregationis Typographus, novas parans Missalis Romani editiones, eidem Sacrae Congregationi sequentia dubia pro opportuna solutione humiliter proposuit, nimirum:

I. Decreto diei 25 Augusti 1909, Festum Ss. Perpetuae et Felicitatis Martyrum e simplici ritu ad duplicem minorem evectum, die sextae Martii assignatum cum Officio et Missa propriis atque ad universam Ecclesiam extensum est. Iamvero inter Postcommunionem, prouti hucusque multa iam per saecula commemorari solebat in Festo S. Thomae Aquinatis die 7 Martii et inter Postcommunionem prouti posita est in Missa *Me expectaverunt* de Communi Martyrum non Virginum illud interest discrimen, quamvis valde exiguum, quod in Postcommunione hucusque commemorari solita nomen Ss. Martyrum Perpetuae et Felicitatis expresse recitetur, in illa

vero de Communi non, cum desit littera *N.* Quaeritur quid sit eligendum?

II. In Communione Festi S. Agnetis secundo, die 28 Ianuarii, inter diversas Missalis Romani editiones antiquiores, recentiores et recentissimas aliud parvum extat discrimen. Nempe post illa verba: *quaerenti bonas margaritas, inventa* in quibusdam editionibus additum est verbum *autem,* in quibusdam deest. Quaeritur utrum in futuris editionibus Missalis Romani addendum sit verbum *autem,* vel non?

Et Sacra Rituum Congregatio, exquisito Commissionis Liturgicae suffragio, reque accurate perpensa, ita rescribere rata est:

Ad I. In Missa *Me expectaverunt,* si fuerint plures Martyres, sive Virgines sive non Virgines "*Postcommunio*" post verba *Martyribus tuis* addantur *N. et N.,* uti in Orationibus praecedentibus.

Ad II. Stetur editioni Gradualis Romani nuperrime approbatae, typisque Vaticanis evulgatae, in qua verbum *autem* non habetur.

Atque ita rescripsit, die 3 Decembris 1909.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

II.

DE FESTO SANCTARUM MARTYRUM PERPETUAE ET FELICITATIS IN ECCLESIA PROPRIA.

Rmus Dnus Willibrordus Benzler, Episcopus Metensis, exposuit quae sequuntur:

Decreto Sacrorum Rituum Congregationis, diei 25 Augusti 1909, festum Sanctarum Martyrum Perpetuae et Felicitatis, ad ritum duplicem minorem evectum est pro tota Ecclesia, ipsique adsignata est, ut dies quasi-natalitia, sexta Martii. Quaeritur: Utrum in Ecclesia propria, Festum harum Ss. Martyrum Titulare, quod hucusque celebrabatur die septima Martii, translato Festo S. Thomae Aquinatis, amodo recoli debeat die sexta Martii, an potius relinquendum sit in die natalitio?

Et Sacra eadem Congregatio, exquisito Commissionis Li-

turgicae suffragio, re sedulo perpensa, ita respondendum censuit: *Affirmative* ad primam partem; *Negative* ad secundam, iuxta Decretum n.° 3876 *Quebecen.* 13 Decembris 1895, ad III.

Atque ita rescripsit, die 28 Ianuarii 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

III.

DE QUIBUSDAM PECULIARIBUS CONSUETUDINIBUS IN OFFICIO, IN MISSA, ALIISQUE SACRIS FUNCTIONIBUS.

Hodiernus Rmus Episcopus Dioecesis Cephaludensis a Sacra Rituum Congregatione insequentium dubiorum solutionem humillime postulavit, nimirum:

I. Utrum tolerari possit longaeva consuetudo adhibendi in expositione insignis Reliquiae S. Crucis D. N. C. I. nonnullus ritus qui servari debent coram SSmo Sacramento solemniter exposito, scilicet genuflectendi utroque genu ante eam transeundo, illam incensandi a celebrante genuflexo et illam obtegendi velo violaceo si concio habeatur; vel potius standum sit decretis iam latis N. 2324 *Brixien,* 15 Septembris 1736 et N. 2727 *Lucionen.,* 23 Maii 1835?

II. Et quatenus negative ad primam partem, an consuetudo illa servari possit saltem in Feria VI Parasceve, non obstante decreto N. 3201 *Montis Regalis,* 20 Martii 1869, ad VII?

III. In choro adest consuetudo recitandi flexis genibus quocunque anni, tempore Antiph. *Salve Regina* cum versiculis et oratione *Omnipotens sempiterne Deus,* post antiphonam finalem de tempore, expleta hora prima, vel, si chorus non interrumpitur, expleta hora tertia ante Missam conventualem. Petitur, utrum servari ista consuetudo etiam quando Antiphona finalis de tempore est *Salve Regina,* ita ut bis repetatur; et quatenus affirmative, an semper dicenda flexis genibus etiam diebus Dominicis et tempore paschali?

IV. Utrum chorus genuflectere debeat quando celebrans in Missa solemni vel in Vesperis incensat SSmum Sacramentum solemniter expositum?

V. An pulsari possint organa cum canuntur lectiones matu-

tini in Officio Defunctorum et in Missa pro Defunctis, quando chorus silet?

VI. Utrum in Missa solemni *Benedictus* cani possit ante elevationem, vel standum sit praescriptioni Caeremonialis Episc. Lib. II, cap. VIII, 70-71?

VII. Utrum in benedictione quae datur cum Reliquiis Sanctorum genuflectendum sit in choro vel standum? Et quatenus affirmative ad primam partem, utrum etiam a Canonicis?

VIII. Missam solemnem in Cathedrali celebrans, quando est Canonicus, induit paramenta in aula capitulari et ministri sumunt vestimenta in sacristia. Quid de hoc? Standumne consuetudini, an decretis N. 2703 *Recineten.*, 16 Martii 1833 et N. 3937 *Urgellen.*, 11 Decembris 1896?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, propositis dubiis ita respondendum censuit:

Ad I et II. Standum decretis.

Ad III. Negative ad utrumque.

Ad IV. Negative.

Ad V. Negative ad primam partem; et Negative ad secundam, iuxta Caeremoniale Episcoporum Lib. I, cap. XXVIII, N. 13.

Ad VI. Standum Caeremoniali Episcoporum.

Ad VII. Genuflectendum est ab omnibus.

Ad VIII. Standum Decretis.

Atque ita rescripsit, die 16 Decembris 1909.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

IV.

DUBIA CIRCA ECCLESIAE ET ALTARIUM CONSECRATIONEM.

Rmus Dnus Paulus Huyn, Episcopus Brunensis, Sacrorum Rituum Congregationi ea quae sequuntur reverenter exposuit:

I. In Consecratione Ecclesiae consecratum fuit Altare, cuius mensa habebat sex cruces, nempe quatuor in angulis, quintam in medio et sextam supra lapidem quo clauditur sepulchrum reliquiarum. Signatae porro sunt cum aqua primae quinque

cruces, at cum sacris oleis tantum primae quatuor et sexta, omissa quinta. Quid in casu faciendum? Hinc quaeritur:

II. An signandae et ungendae sint primae quinque cruces, an primae quatuor et sexta?

III. An responsum huic quaestioni valeat etiam pro Altaribus portatilibus?

IV. An in Consecratione Altarium portatilium Episcopus consecrans debeat ipse omnes cruces propria manu ex incenso formare et candelas imponere; an his in actionibus a sacerdotibus adiuvari possit?

Et Sacra Rituum Congregatio, exquisito Commissionis Liturgicae suffragio, omnibus perpensis, ita rescribendum censuit:

Ad I. Orator seu consecrans in casu acquiescat.

Ad II. *Affirmative* ad primam partem; *negative* ad secundam.

Ad III. *Affirmative.*

Ad IV. Episcopum consecrantem in praedictis actionibus posse adiuvari a sacerdotibus.

Atque ita rescripsit, die 14 Ianuarii 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

V.

DE BENEDICTIONE PARTIS TANTUM SACRORUM OLEORUM.

Postulato Rmae Curiae Episcopalis Mantuanae ad Sacram Rituum Congregationem pro opportuna declaratione transmissum sub die 24 Ianuarii 1910 circa consuetudinem antiquam etiam immemorialem benedicendi Feria V in Coena Domini tantum partem Sacrorum Oleorum, eamque immediate miscendi cum oleis non benedictis, Sacra Rituum Congregatio respondendum censuit: Servetur Decretum n.° 2883 *Patavina* 7 Decembris 1844, ad 3, non obstante enunciata consuetudine.

Atque ita rescripsit, die 28 Ianuarii 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

VI.

DE MACHINA "GRAMMOFONO" IN SACRIS FUNCTIONIBUS.

R. D. Bellarminus Ruggiero, Archipresbyter Curatus Vallisfioritae, Squillacensis Dioeceseos, de consensu sui Rmi Episcopi Administratoris Apostolici, a Sacra Rituum Congregatione sequentis dubii solutionem humillime expostulavit; nimirum:

An in Missa solemni et aliis functionibus, in Ecclesiis, quibus est carentia magistri organi vel cantorum, etiam laicorum, liceat uti machina vulgo dicta *Grammofono* pro cantu, stricte liturgico gregoriano, partium variabilium Missae solemnis, hymnorum et aliorum canticorum?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, proposito dubio respondendum censuit: *Negative.*

Atque ita rescripsit, die 11 Februarii 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

VII.

DE USU KALENDARII REGULARIUM, QUIBUSDAM IN CASIBUS.

Rmus P. D. Ioseph Sailer, Moderator Generalis Canonicorum Regularium Lateranensium, Congregationis Austriacae, Praepositus et Abbas S. Floriani, Sacrorum Rituum Congregationi ea quae sequuntur pro opportuna declaratione humillime exposuit; nimirum:

I. Ab ultimo ante tres annos defuncto Parocho perinsignis Ecclesiae Abbatialis S. Floriani, praedictae Congregationis, extructum fuit in ipso oppido S. Floriani nosocomium, cuius administratio, iuxta statuta suae fundationis, penes Parochum pro tempore supradictae Ecclesiae residere debet. Iamvero in capella seu sacello dicti nosocomii, in quo quotidie Missa celebratur ab uno ex Canonicis supramemoratae Abbatiae, usu venit ad Divina peragenda Directorium seu Kalendarium Canonicorum Regularium.

II. Iisdem Canonicis Reg. S. Floriani, in parva Civitate *Wochlabruch,* est Ecclesia Parochialis, cui iam tempore Im-

peratoris Iosephi II adnexa fuit municipalis Ecclesia, in qua pariter usu venit Kalendarium Canonicorum Regularium.

III. In eadem Civitate *Wochlabruch* est domus Sororum scholis addictarum (*Schulschwestern*) apud quas multae puellae bonis litteris instituendae degunt. In domo hac duo habentur sacella, in quibus Sacrum peragitur et quae a duobus Canonicis Regularibus supradictae Abbatiae S. Floriani inserviuntur, cum ipsis demandata fuerit ab Episcopo Linciensi cura spiritualis tam sororum quam puellarum.

Hisce expositis, quaeritur: An in primo, secundo et tertio casu adhibere valeat Directorium seu Kalendarium proprium Canonicorum Regularium Lateranensium praefatae Congregationis?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibus sedulo perpensis, ita rescribere rata est:

Ad I. *Negative.*

Ad II. *Affirmative,* dummodo Ecclesia sit filialis Ecclesiae Parochialis, vel praefatae Congregationi Canonicorum Regularium Lateranensium concredita.

Ad III. In sacello principali publico vel semipublico *negative;* in altero sacello, utpote privato, *affirmative;* iuxta decreta n.° 3862 *Urbis et Orbis* 9 Decembris 1895, et n.° 3910 *Ruthenen.* 22 Maii 1896.

Atque ita rescripsit, die 11 Februarii 1910.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

S. CONGREGATIO CONSISTORIALIS.

DE RELATIONIBUS DIOECESANIS ET VISITATIONE SS. LIMINUM. (*Continued.*)

ORDO SERVANDUS IN RELATIONE DE STATU ECCLESIARUM.

CAP. IX.

De institutis religiosis virorum.

102. Utrum vitam communem servent, vel habitent soli aut in domibus privatis cum saecularibus: quo habitu incedant:

quo modo sustententur: quae sit eorum fama: utrum aliqui in maioribus ordinibus constituti adsint in dioecesi a suis Praepositis eiecti vel dimissi; et quaenam sit eorum agendi ratio.

103. Quibusnam muneribus obeundis se addicant in dioecesi: quo fructu, qua fama: an eorum hospitalia, orphanotrophia, scholae, etc. iuxta canonicas praescriptiones Ordinarii vigilantiae subsint.

Qui curam animarum in parochiis sibi addictis exercent, an in omnibus, quae ad istam curam spectant, ab Ordinario dependeant.

104. Si religiosi adsint quaestuantes, utrum opportuna S. Sedis decreta hac de re edita ab eis serventur, et an aliquid inconveniens in his acciderit.

105. Utrum aliquod habeat Episcopus cum regularibus offendiculum in exercitio iurisdictionis sive suae, sive sibi a iure delegatae.

106. Si congregatio aliqua dioecesana adsit, dicatur in quem finem fuerit instituta, an fini suo respondeat, et quo fructu. An in alias dioeceses se diffuderit, et quo vinculo domus extradioecesanae cum dioecesanis nectantur.

CAP. X.

De institutis religiosis mulierum.

107. Utrum generatim ita religiose vivant ut fidelium exemplo sint: an forte aliqui abusus irrepserint, praesertim post ultimam relationem, et quinam.

Utrum in monasteriis monialium, Praelatis regularibus subiectis, omnia prout de iure procedant, an aliter; et hoc in casu quomodo provisum fuerit.

108. Utrum circa clausuram serventur leges canonicae.

109. Utrum monasteriorum reditus fideliter administrentur: an monialium dotes fuerint persolutae et investitae, et quomodo administrentur.

An ipsae quoque moniales exemptae Ordinario rationem reddant de bonorum administratione iuxta canonicas leges.

110. Utrum pro confessione monialium constitutiones et decreta apostolica serventur.

111. Quae *vitae activae* addictae sunt, quibus operibus incumbant, quo spiritu, qua fidelium utilitate et Ecclesiae aedificatione.

112. Si adsint quae infirmis in privatorum domiciliis inserviant, aut rem domesticam in hospitalibus aliisque virorum domibus gerant, quomodo caveatur ne quid inconveniens accidat: an cautelae ipsae rite custodiantur; an aliquid hac in re deplorandum sit.

Si religiosae adsint quaestuantes, utrum opportuna S. Sedis decreta hac de re edita ab eis serventur, et an aliquid inconveniens in his acciderit.

113. Si instituta mere dioecesana habeantur, an haec cohaerenter ad canonicas leges regantur, in quem finem fundata sint, quo fructu vivant, an etiam extra dioecesim diffusa sint, et an variae domus ab invicem independentes sint, an non.

Cap. XI.

De populo generatim.

114. Quinam in universum sint populi mores, et an specialia vitia in eo invalescant, et quaenam.

115. Utrum dominicis et festis diebus fideles generatim abstineant ab operibus servilibus, missam audiant, et hos dies, prout christianos decet, sanctificent.

Si inter varia dioecesis loca differentiae notabiles adsint, hae notentur.

116. Eodem modo referatur quae sit observantia legum abstinentiae et ieiunii, et Paschalis praecepti.

117. Pariter indicetur quae sit frequentia ad sacramentalem confessionem et ad S. Communionem in variis dioecesis locis pro diverso personarum sexu, conditione, aetate.

118. Utrum parentes solliciti generatim sint, ut recens nati saltem intra hebdomadam baptismo abluantur: an sint qui nimium differant, aut forte negligant, vel prohibeant baptismum ministrari.

119. Utrum matrimonia mere civilia sive concubinatus habeantur, et qua frequentia. An alii speciales vigeant abusus contra sanctitatem matrimonii.

120. Utrum usus matrimoniorum mixtorum, ubi sunt acatholici, invaluerit, qua frequentia, et an ex legitima venia. An conditio de universa prole in catholica religione educanda servetur. Quaenam catholicae fidei detrimenta ex his matrimoniis proveniant. An ab huiusmodi contrahendis nuptiis parochi studeant fideles avertere.

121. Utrum parentes generatim curent filios suos non solummodo in sinu familiae sed etiam extra, et maxime in scholis, christianis moribus instituere.

122. Utrum fideles qui graviter decumbent generatim extrema sacramenta deposcant.

An, quo numero et quibusnam de causis funera civilia contingant.

123. Utrum in exercitio iurium politicorum et civilium curent fideles ita agere, vel tales eligere, quo religioni et libertati Ecclesiae plene consulatur.

124. Utrum adsint in dioecesi sectae secretae, praesertim massonicae.

An socialismus aliaeque societates ab Ecclesia damnatae in dioecesi radicem fixerint et propagentur.

An *spiritismi* praxis habeatur.

Quid fiat ut fideles ab his omnibus avertantur, et quo profectu.

Cap. XII.

De iuventutis institutione et educatione.

125. Referatur in primis ac generatim quae sit ratio institutionis et educationis filiorum in dioecesi iuxta usum legesque civiles.

Utrum contra sacrum Ecclesiae et parentum catholicorum ius opponantur christianae iuventutis educationi obstacula; et quid fiat ut haec amoveantur.

Utrum scholae distinctae iuxta sexum sint, an utrique sexui communes: quae mala inde sequantur: et quaenam remedia adhibeantur.

126. Si agatur de dioecesi in catholica natione constituta, dicatur utrum ibi scholae publicae primordiorum, vulgo *elementares*, bonae vel innoxiae generatim sint, et an ibidem per ecclesiasticos viros aut idoneos magistros christiana doctrina digne tradatur: an potius noxiae sint.

Et in hoc casu an scholae liberae habeantur: quomodo sustententur: a quot alumnis frequententur: an Ordinarii vigilantiae et inspectioni subsint.

127. Si agatur de dioecesi ubi catholici cum acatholicis commixti sint, an catholici scholas proprias primordiorum habeant, et quinam sit earum status.

Et si scholas proprias non habeant, et frequentare cogantur scholas publicas mixtas, an saltem catholica fides ibi non offendatur, et catholicis alumnis iusta libertas relinquatur ut in fide per ecclesiasticos viros vel idoneos magistros instituantur.

128. Quod si pueri et puellae scholas publicas primordiorum adire cogantur, quae noxiae sint, quid fiat ut iuventus a perversione et corruptione immunis fiat.

129. Utrum scholae mediae vel superiores quae in dioecesi habentur, vel ad quas dioecesani confluere solent, hostiles sint, vel non, catholicis veritatibus et doctrinis.

Et si sint hostiles, quid fiat ut adolescentes ab erroribus et vitiis praeserventur. An habeantur scholae mediae vel superiores catholicis propriae: et quinam sit earum status.

130. Utrum opera quae *post-scholaria* dicuntur, ut recreatoria, circuli, scholae catecheticae, oratoria serotina et festiva, ad sanam christianae iuventutis institutionem et praeservationem in dioecesi habeantur; quaenam, et quo fructu.

Cap. XIII.

De piis sodalitatibus aliisque religiosis consociationibus.

131. Utrum adsint piae sodalitates aliaeque religiosae consociationes rite institutae: quot et cuius nominis: an habeantur eae quae a S. Sede potissimum commendatae sunt, ceu illae a SSmo Sacramento, a Rosario, a christiana doctrina, aliaeque pro pueris et puellis in fide, pietate, morumque puritate excolendis.

132. Utrum erectae sint in ecclesiis paroecialibus et religiosorum, vel habeantur etiam quae in propriis et distinctis ecclesiis exsistant.

An in ecclesiis monialium sodalitates virorum adsint, et qua facultate.

133. Utrum ab auctoritate ecclesiastica iuxta canonicae legis praescripta dependeant: quem fructum afferant: an forte aliquod gignant incommodum.

134. Utrum adsint tertiarii in saeculo viventes, cuius ordinis, quo fructu: an saepe congregentur, et an sint exemplo fidelibus.

135. Utrum in aliqua pia sodalitate vel tertio ordine adsint, et in fratres seu sodales recipiantur, qui notorie addicti sint sectis ab Ecclesia damnatis, vel religioni adversi aut inhonestae vitae sint. Et quid fiat ut hoc malum avertatur.

Cap. XIV.

De piis legatis et eleemosynarum collectionibus.

136. Utrum habeantur in dioecesi pia legata missarum, aliorumve religiosorum onerum, et an de iisdem Curia dioecesana indicem habeat cum recensione onerum et indicatione redituum.

137. A quibus generatim administrentur, an fideliter et fructuose.

138. Utrum missis legatorum aliisque obligationibus intra praescriptum tempus regulariter satisfiat: et si hoc nequeat fieri, an reditus praesertim missarum fundatarum Ordinario tradantur: an adsint qui hac de re ad officium revocari mereantur, aut revocati iam sint, et quo fructu.

139. Utrum et quo fructu fiant in dioecesi piae collectiones eleemosynarum a S. Sede praescripta vel commendatae pro communi Ecclesiae bono, ut, pro Fidei propagatione, pro sancta Infantia, pro redemptione captivorum, pro obolo S. Petri, pro Terra sancta.

140. Utrum fiant collectiones, speciales pro ipsius dioecesis necessitatibus, ut, pro fidei conservatione, pro praeservatione ab erroribus et cleri pro sustentatione, si opus sit.

141. An et quaenam aliae collectiones eleemosynarum in dioecesi usuveniant.

Si religiosi vel religiosae quaeritantes habeantur, an tot sint numero ut nimium gravamen fidelibus afferri videatur.

Cap. XV.

De operibus piis et socialibus.

142. Utrum hospitalia, orphanotrophia, brephotrophia aliaque similia caritatis instituta in dioecesi fundata sint; et an dependeant ab auctoritate ecclesiastica iuxta S. Concilii Tridentini praescripta. Et nisi dependeant, referatur an in iis quae a materna Ecclesiae protectione et directione subtracta sunt, catholici spirituali adsistentia frui saltem libere possint.

143. Utrum adsint in dioecesi opera illa quae *socialia* dicuntur quibus dum consulitur bono morali et religioso fidelium, prospicitur etiam eorum temporali utilitati vel necessitati, ut, asyli pro infantibus, patronatus pro iuvenibus utriusque sexus, circuli pro iuventute catholica, aut pro studiis peragendis, con-

sociationes operariorum, agricolarum, mulierum in hunc vel alium pium finem vel mutuum subsidium, arcae nummariae aliaque similia.

144. Utrum consociationes et opera haec socialia, et potissimum qui eis praesunt, debitam in omnibus Ordinario et Summo Pontifici reverentiam praestent, et in iis quae fidem, mores et iustitiae leges attingunt, S. Sedis directioni et moderationi omnino subsint.

145. Cura ne sit ut hisce consociationibus et operibus praeficiantur qui non nomine tenus, sed corde et opere catholici sint. Et an caveatur, quatenus opus sit, ut qui hisce consociationibus et operibus adscripti sunt, aut beneficia et subsidia ab iis nanciscuntur, a vitiis recedant, in fidei doctrina instituantur, et christianam vitam ducant.

146. Utrum caveatur ne in hisce catholicis consociationibus connumerentur sectis secretis adscripti, increduli, impii vel religioni adversi, qui consociationes ipsas vel earum opera a recto fidei et iustitiae tramite deducere possint.

Cap. XVI.

De editione et lectione librorum et diariorum.

147. Utrum in dioecesi edantur libri, ephemerides, illustrationes, diaria obscena vel impia, vel utcumque religioni noxia; a quibus, et quali cum diffusione et detrimento.

148. Utrum libri et diaria impia vel obscena aliarum civitatum dioecesim ingrediantur, ibique diffusa sint, et quaenam potissimum sint.

149. Utrum strenue a catholicis agatur et praesertim a parochis et a sacerdotibus, ut libri et diaria obscena vel impia a dioecesi removeantur, adhibita etiam, si fieri potest, civilis auctoritatis opera.

An cleri et maxime confessariorum cura sit ut libri et diaria obscena vel impia a catholicis familiis arceantur, et a fidelibus non legantur.

150. Utrum libris et diariis noxiis alia opponantur religiosa et honesta: quot sint, quomodo diffusa et quo fructu.

Datum Romae, die 31 mensis decembris anno 1909.

C. Card. De Lai, *S. C. Consistorialis Secretarius.*

S. Tecchi, *Adsessor.*

E SACRA CONGREGATIONE INDICIS.

Damnantur varia Opera.

Joseph Turmel. Histoire de la théologie positive, depuis l'origine jusqu'au Concile de Trente. Paris, Gabriel Beauchesne et C.ie.

— Tertullien. Paris, Bloud et C.ie.

— Saint Jérôme. Ibid.

Angel Pulido Fernandez. Espanoles sin patria y la raza sefardí. Madrid, E. Teodoro, 1905.

Luis Gambara. La sociología; manual para estudiantes de derecho, de filosofía y de bachillerato y de cultura general. Barcelona, casa editorial, 1909.

— Sociología criminal; manual para abogados, médicos forenses estudiantes de derecho y de medicina y de cultura general. Ibid., 1909.

— Antropología criminal; especial para abogados, médicos, estudiantes de derecho y de medicina y de cultura general. Ibid., 1909.

— Psicología y antropología criminal; curso dado en el salón doctoral de la universitad de Barcelona. Ibid., 1909.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Iosephus Turmel et Fortunatus Russo. Decreto S. Congregationis, edito die 5 Iulii 1909, quo quidam libri ab eis conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 9 Martii 1910.

Franciscus Card. Segna, *Praefectus.*

L. * S.

Thomas Esser, O.P., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS AND NOMINATIONS.

The Holy Father through the Secretary of State nominates by Brief of—

15 January, 1910.—The Rev. Henry A. Brann, D.D., Rector of the Church of St. Agnes, New York, Domestic Prelate.

25 January, 1910.—James McAdam, Esq., of London (England), Knight of the Order of St. Gregory.

1 February, 1910.— The Rev. Thomas Kennedy, Rector of the English College at Valladolid (Spain), Domestic Prelate.

17 February, 1910.— Mgr. Joseph Hendrick, of the Diocese of Rochester, Secret Chamberlain of the Pope, Domestic Prelate.

The Holy Father through his Major-domo nominates by billet of—

11 February, 1910.—Mr. Helier R. H. Goselin, of Errwood Hall, in the Diocese of Shrewsbury, England, Secret Chamberlain of Sword and Cape.

3 March, 1910.—Mr. David S. Kenny, of the Diocese of Trenton, U. S. America, Secret Chamberlain of Sword and Cape.

The S. Congregation of Consistory nominates by Decree of—

17 February, 1910.—The Rev. John Joseph Nilan, of the Archdiocese of Boston, to the Episcopal See of Hartford, U. S. America.

4 March, 1910.—The Rev. Patrick Richard Heffron, rector of the Archiepiscopal Seminary of St. Paul, Minnesota, to the Episcopal See of Winona, U. S. America.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES:

1. At the instance of Fr. Pustet, certain corrections are made in the new edition of the Roman Missal for the feast of SS. Felicitas and Perpetua, and of St. Agnes (Secundo).

2. The celebration of the feast of the Holy Martys, SS. Felicitas and Perpetua, *in ecclesia propria.*

3. Certain customs which have crept into the liturgy of the Office and Mass are censured and corrected.

4. Solves some doubts regarding the consecration of a church and altars.

5. The blessing of a part only of the Sacred Oils.

6. Forbids the use of the "Graphophone" at liturgical services.

7. The use of the Ordo of Regulars.

CONSISTORIAL CONGREGATION: Conclusion of the *Normae Communes* laid down for bishops in making their diocesan report and visitation *ad limina.*

S. CONGREGATION OF THE INDEX publishes list of recently condemned books.

ROMAN CURIA: List of recent Pontifical appointments and nominations.

RECENT ADDITIONS TO THE MARRIAGE LAWS OF THE UNITED STATES.

In the current issue of the ECCLESIASTICAL REVIEW YEAR BOOK there is given (pp. 180-211) a collection of the State matrimonial laws in so far as they affect the class and condition of parties to a marriage, the prohibited degrees of kindred, the marriage license, and the duties of the solemnizing clergymen. Since the collation of these marriage statutes was made, some of the State Legislatures have enacted new matrimonial legislation. These modifications of the previously

existing law are given below so as to bring up-to-date the information in this regard contained in the YEAR BOOK for 1910.

ARIZONA.

"Males under 18 and females under 14 shall not marry."

ILLINOIS.

Common-law marriages are by statute void in this State unless a license has been obtained, "and the marriage solemnized" as provided by law, i. e., celebrated before a minister of the gospel, or certain public officials. This will practically prohibit common-law marriages.

IOWA.

The marriage of first cousins is now prohibited by statute.

MAINE.

"Every ordained minister of the gospel, clergymen engaged in the service of the religious body to which he belongs, or person licensed to preach by an association of ministers, religious seminary or ecclesiastical body, whether a resident or non-resident of this State, and of either sex, may solemnize marriages therein, after being duly licensed for that purpose." The definition of the solemnizing minister has thus undergone a slight change. And licenses to solemnize marriages must now be applied for to the Secretary of State on blanks furnished for that purpose, to be signed by the applicant and certified to by any municipal officer of the town wherein the applicant resides, or where the marriage ceremony is to take place. This license to solemnize marriages shall continue in force until revoked, for cause, after notice and opportunity to appear and be heard.

MINNESOTA.

The marriage certificate must now be returned to the clerk of the district court who issued the license.

MISSOURI.

White persons are now by law forbidden to intermarry with Mongolians.

MONTANA.

White persons are now forbidden by law to intermarry with

negroes, Chinese or Japanese. Persons who shall solemnize any such marriage are liable to a fine of $500, imprisonment for one month, or both.

NEW MEXICO.

An Act of 1909 validates marriages otherwise legally contracted, which were celebrated during the year 1905 without a license.

NORTH CAROLINA.

The class of persons allowed by statute to solemnize marriages is further enlarged by the addition of the words "or minister authorized by his church".

RHODE ISLAND.

"Any non-resident minister or elder who is pastor of any church in this State which has no other pastor competent to act or any bishop or any other similar officer who is the official head of the religious work of his denomination in this State may obtain a license from the Secretary of the State Board of Health." These licenses to solemnize marriages are valid until "such time as the holder thereof shall be domiciled outside this State". Notice of removal from one place in the State to another within the State must be given to the town registrar.

If the woman to be married is not a resident of the State, she must obtain a marriage license at least five days before the marriage.

The overseer of the poor of the town or city wherein any minor resides may give consent in writing to that minor's marriage.

SOUTH DAKOTA.

Intermarriage between persons of the African and persons of the Caucasian race is now prohibited.

WISCONSIN.

A certificate of marriage is now given to the parties about to be married, completely filled out as far as possible from the information given, with the exception of the names of subscribing witnesses and the signature of the person performing the ceremony. This certificate must be filled out and returned

within three days to the local registrar of vital statistics. The marriage license is kept by the solemnizing clergyman as *prima facie* evidence of his authority to perform the ceremony.

THE MERITS OF FATHER BOARMAN'S CATECHISM ONCE MORE.

To the Editor, THE ECCLESIASTICAL REVIEW.

With regard to Father Boarman's reasons for the things objected to by me, I am very much pleased at the spirit in which he takes criticism of his little Catechism.

It seems to be much better than many catechisms that have been put on the market to worry the minds of our children and confuse our teachers; and, as he admits, there is much room for improvement.

I still hold to most of the criticisms made by me in the issue of Nov., 1909, p. 632, viz.—

1. I do not think it at all advisable to treat of the reasons why St. Joseph is the *foster-father* of our Lord. That is certainly going too deep for *children;* I think most instructors in catechetics would not treat of such subjects even before adults.

2. Christ saved us by His *life* more than by His sufferings and death, i. e. if He had become man only for an instant, He would have redeemed the world, even without any suffering or death. I believe this is a teaching in the schools, and it is not condemned by authority. It seems to have been the general practise of certain writers to insist too much on the more prominent parts of Christ's life and to forget some other truths that are not insisted on enough in our teaching in the school and in the pulpit. And this is one of the points, viz., the greatest work done for our Redemption was the fact of God becoming man, i. e. by His *life,* more than His sufferings and death.

3. Facts are facts, and should be enumerated when the question asks for facts. Are *miracles* among the chief works of Christ or not? I believe the miracles are used in theology as an argument to prove some truths that are "abiding", e. g. the divinity of Christ, the foundation of the Church, etc., etc.

4. "Tradition" should have a better definition than that of the catechism. It is quite difficult to prove that the *Apostles* taught many doctrines of the Church that are not contained in the Bible. Is not "tradition" usually considered the teaching of the Church with regard to doctrines not contained in the Bible, i. e. those taught by the Pope, Councils, or Bishops?

5. How the mere fact of the unbroken line of Popes proves that

the Church is the true Church which Christ founded, is beyond me. Some of the Popes did not believe explicitly that they were infallible; some did not believe that the line was unbroken. It seems to me that the *teaching* of the Popes through the centuries may be regarded as an indication of the truth that the Papacy is an argument in favor of the truth that the Church is that of Christ.

6. Of course *cannot* implies no moral guilt—in ignorance; but the question in the catechism asks for a fact as an answer, and *do not* expresses a fact and not *cannot*. Most educated Protestants *can*, but as a matter of fact *do not*, get a knowledge of the true faith, etc.

7. Pledges, I always understood, bound one in conscience, according to the intention of the one making the resolution, or accord- to the nature of the obligation one is under. Else what is the use of ever taking any resolutions either in the tribunal of Penance or out of it?

8. In this country holidays of obligation *are not* kept as Sundays, and therefore no obligation should be expressed in a catechism. The general law is suspended in this case by the general consent (tacit or otherwise) of our bishops, etc. People accuse themselves of this sin, and I do not think they ought to be led by catechisms or prayer-books to see sin where our lawful superiors see no reason for them to be disquieted, e. g. when they work on such holidays.

9. With regard to the six sins against the Holy Ghost, it is well to quote St. Matthew 12:31-32: "Therefore I say to you: every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven." Father Maas (*Com. on St. Matt.*, p. 148) says: "We may consider the *sin* against the Holy Ghost as consisting in a resistance of evident truth, the *blasphemy* of the Spirit consists in ascribing the signs wrought in proof of divine truth, to the power of the devil." He then shows that the six special sins enumerated in our catechism were thought out by St. Augustine. There is no agreement among the Fathers or Scripture writers as to the meaning of the text in question; it still seems to me better to omit this answer from our catechisms.

10. Hell—what it is and where it is—has always been a favorite question among the writers in the Church. At the present day, theologians seem to consider Hell more as a *state* than as a *place*. It seems to my mind, that it makes little difference in what *place* the soul is, so long as its state is all right, i. e. in the *state* of sanctifying grace, and not in the *state* of mortal sin. For instance, Father R. Moss, O.P., in his *Oxford Conferences* "On Grace", (1899-1900), says: "We might almost venture therefore to define Hell as the state of mortal sin, made eternal and indelible by the sinner's own deliberate act, and fully realized by him." "God," says Father de

Ravignan, "has no need of changing anything in the state of the sinner's soul in order to punish him. He abandons him to his sin, and in that the reprobate finds his everlasting hell." It is a thought the importance of which cannot be overestimated. (P. 112, "Hell, the Failure of Grace.")

Bishop Hedley, in his Retreat, says it is not God who is "angry", it is the sinner who places a barrier between himself and that Being who alone is his happiness. The sinner, therefore, damns himself. A soul in mortal sin only requires the dissolution of its mortal frame to be, by that very fact, in Hell.

Most modern theologians, it seems to me, teach very little about the *place* where Hell is and insist more on the two ideas of the loss of the beatific vision and the *poena sensus*.

11. Baptism of Desire is, to my mind, in most cases no *wish* at all. Most Mohammedans, savages, Chinese, etc., who die in the perfect love of God never *wished* for Baptism, because they never knew in any way about Christ and His ordinances; "nil volitum, nisi prius cognitum" is the principle. Father Maher (*Psychology*) says: "Desire may be defined as a mental state of longing or want aroused by the representation of some absent good." An "implicit" desire, it seems to me, is no desire at all.

I may here add some more criticisms and suggestions in regard to Father Boarman's little book.

On page 7: "God made all things for His own honor and glory;" add: *and* for our use and salvation.

P. 12 (end): To open the gates of heaven for all.

Pp. 14, 15: Put the dates March 25th and December 25th after the word "celebrated"; because these are disputed.

P. 20: This would be more complete: the Church of Christ is the union of all the faithful in doctrines of faith and morals, under one visible head.

P. 20: In sending the Apostles, Christ used some other words; use them.

P. 21 (end): Substitute *end,* for *consummation.* The Church is ever changing with regard to discipline, and in many things that are indeed non-essential; yet she changes just the same; therefore this answer seems to need a change.

P. 22: In the definition of Catholic, omit: it is a glorious word.

P. 23: In a certain sense, the Church did become corrupt morally, as all historians agree. The quotation of Matt. 18: 17 does not seem to be at all apt. Fr. Maas (*St. Matthew*) says the text refers to fraternal correction, which is entirely different from the obligation to belong to the true Church. This text is used also on p. 31, to

prove that the Church has the right to give commandments. Is this correct? "He that hears you, hears Me," etc., would be better.

Pp. 33, 40: Sacrilege may be here defined. It is referred to several times, but I have noticed no definition of it.

In the question "When does one receive a sacrament unworthily?" there seems to be something wrong with the answer; "when he receives in mortal sin any sacrament *but* Baptism and Penance." How about Extreme Unction when the person is unconscious? Then, when Baptim *is* received, is there any mortal sin left on the soul of the individual?

In the following question there must be a correction of the construction of the sentence—to read: because they imprint on the soul a character that lasts forever, instead of, they imprint a character on the soul that lasts forever.

P. 43: It seems to be the teaching of most theologians nowadays that it is not mortal sin to neglect Confirmation, except it be out of contempt for the sacrament.

P. 53: It seems beter to say that the penance should be performed as soon as *possible,* instead of as soon as convenient, as in the text.

SCRUTATOR.

TWO ODES OF FRAY LUIS DE LEON.

As a foreword to these first versions in English of two odes of Fray Luis de Leon, it may not be out of place to note that, since Meléndez y Pelayo—whom many consider the greatest critic of contemporary Europe—proclaims this gentlest of authors as the glory of Spanish religious lyric poetry, he has assumed an importance to the literatures of the world at large, such as is extraordinary after the long neglect in which his poems have been suffered to remain.

Luis de Leon — he is sometimes, although without real warrant, called Luis Ponce de Leon—was born in 1527 at Belmonte, Cuenca, or, according to lesser authorities, at Granada, Andalusia; he was the son of Iñes de Valera and Don Lope de Leon, Seigneur of Port-Lope and Councillor of Castile. His death occurred at Madrigal, Old Castile, 23 August, 1591.

When fourteen years of age he was sent to the University of Salamanca, where some years later he received the Augustinian habit. Teaching at first in the college of his Order,

he gradually attained such eminence that the supreme honor of the chair of theology in the University was conferred on him at an early age. It is also known that he lectured in the courses on Saint Thomas and Durandus and was consultor in many of the important questions of his time.

Such brilliant qualities, as well as his growing fame in literature, were not long in arousing bitter rivalry; he was denounced before the Holy Office for having made without permission a Spanish version of the Canticle of Canticles, together with annotations savoring of Judaism and Lutheranism. Pending these charges he was held in the prison of the Inquisition for five years, and only after appearing twenty times before the tribunal was he formally acquitted, 13 August, 1577.

The University of Salamanca went out *en fête* to welcome and lead him back to his class-room, which is still preserved in its original simplicity. Professors, noblemen, doctors, and students acclaimed him in their brilliant ceremonial of robes and torches. When they had brought him to his desk and gathered in throngs to hear his statement, he merely took up his old lecture with the words, now passed into a Spanish proverb, "*Como deciamos ayer*"—"As we were saying yesterday."

The prose of Fray Luis is esteemed for its purity among sixteenth-century models of style, for besides a number of treatises in Latin he has left several much-appreciated works in Spanish, such as *La Perfecta Casada* "The Christian Home" and a mystical commentary on "The Names of Christ."

His verse, which indeed calls for a special study, comprises versions of the classical poets, the Bucolics and Georgics—his renderings of which were once admired at the expense of his original poems—many of the odes of Horace, and metrical settings of the Psalms and the Book of Job. No better summary of these works can be given than that of Meléndez y Pelayo in his discourse on Mystical Poetry (*Estudios de Crítica literaria*, Madrid, 1884). "Since the Renascence down to our own day, among the Latin races at least, none has approached Fray Luis de Leon in sobriety and purity of style,

in the art of his transitions, in the greatness of line, in lyric movement. None has risen so high, nor so infused, as he has done, the classic forms with modern spirit. The marble of Pentelicon under his hands becomes Christian statuary, and across the wealth of his reminiscences of Greek, Latin, and Italian authors, of Horace, Pindar, Petrarch, Virgil, and the Hymn of Aristotle to Hermias, there stirs a breath of life that transfigures and rejuvenates them all. It is an error to think that originality in poetry consists in the ideas. A poet so scholarly and cultivated, so devoted to antiquity, and filled with such erudition and doctrine as was Fray Luis de Leon, can be also as simple in expression, and as candid and ingenuous as is possible to any poet—and not through artifice or study but because in conjunction with the idea there sprang from his soul the pure, perfect, and simple form, such as they whose ears have been accustomed from infancy to the clamor and violence of odes written after the manner of Quintana, can neither understand nor appreciate."

THE HEAVENS AT NIGHT.

When I contemplate o'er me
  The heaven of stars profound,
And mark the earth before me
  In darkness swathed around,—
  In careless slumber and oblivion bound;

Then love and longing waken
  The anguish of my soul;
Mine eyes with tears are taken
  Like founts beyond control,—
  My tongue sighs forth at last its voice of dole:—

O Temple-Seat of Glory,
  Of Beauteousness and Light,
To thy calm promontory
  My soul was born! What blight
  Holds it endungeoned here from such a height?

What mortal aberration
  Hath so estranged mankind
That from God's destination
  He turns, abandoned, blind,
  To follow mocking shade and empty rind?

No thought amid his slumber
He grants impending fate,
The while heaven's dawns keep number
In step apportionate,
And life is filched away, his poor estate.

Alas! awake, sad mortals,
And measure all your loss!
Statured for deathless portals,
Can souls such birthright toss
Away, and live for shadows vain and dross?

Alas! let eyes beholding
Yon pure celestial sphere
Unmask the wiles enfolding
The life that flatters here—
The little day of mingled hope and fear.

What more is earth than giver
Of some brief moment's pause,
Compared to Time's vast river
Where all is swept like straws,
Yea, all that is, that shall be, and that was?

Who to that throng of splendors
Eternal can set gaze,
The order it engenders,—
Its majesty of ways,—
The concord and the wisdom it displays,—

How through her silvered arches
The moon encircles; squired
By Learning's star she marches,
While Love's fond planet, fired
In beauty, follows her so long desired.

How down his outer spaces
Red Mars is rolled aflame;—
How Jupiter retraces
The horizon's tranquil frame,
And soothes the heavens amorous of his name;—

Beyond swings Saturn, Father
Of the fabled Age of Gold;
And o'er his shoulders gather
Night's chantries manifold,
Each in apportioned grade and lustre stoled,

Who can behold such vision
  And still earth's baubles prize?
Nor sob one last decision
  To rend the bond that ties
  His soul a captive from such blissful skies?

There hath Content her dwelling;
  Peace, her bright realm; and there
Enthronéd fair past telling
  Love-Sacred hath repair,
  With joys and glories cent'ring round her chair!

A Beauteousness unmeasured
  Shows cloudless there, and Light
Of perfect ray is treasured
  Through days where comes no night;
  There Spring Eternal flowers without a blight.

O fields of Truth-Abiding!
  O pastures green with rills!
Mines where are treasures hiding!
  O joyous-breasted hills!
  Re-echoing vales where endless balm distils!—

TO A LATE REPENTANT MAGDALENE.

See, Lisa, how the wealth of gold
  That once thy haughty brows adorned
With rifts of snow proclaims thee old;
  Alas, how often have I warned,
  Time flies; withdraw ere thou are scorned?

See how already all are gone
  Who vowed thee service in thy youth,
So they no more may look upon—
  They whose eternal vows seemed truth!—
  Thy furrowed cheek and blackened tooth.

From all thy past what dost thou keep
  Save bitterness? What is the fruit
Of thine endeavor but to weep
  And pine away, irresolute,—
  Thy soul enchained unto the brute?

What pledge to thy vain cause hast made
To hold thee thus in hostile ranks
Against thy sovereign good arrayed?
What evil-boding shackle clanks
Upon thee in the galley-banks—

Where thy soul joyless lies? For whom
Dost watch, for whom these jealousies,
These wearying plaints, the ceaseless fume,
And sighs and importunities,
Ignoring thy true maladies?

Yea, see with life's poor shreds endowed,
Lighter than bird did ever press
'Gainst Leda's heart its bosom proud
For adoration and caress,
Thou claspst to thee thy bitterness!

O happier had thy beauty been
That gift high heaven itself bestows
In sign whereof the robe serene
Of sanctity is given to those
Unstainéd by earth's joys or woes.

But swiftly die the hours away,—
For merciful the heavens can be
That fix duration to the day;
Full soon the fevered breast is free
Of grief, and sleep is liberty.

Lo, how the gentle Magdalene,
For all the squalor of her state,
Could with sweet fervor intervene
And quench the threatened flames of fate
With breast contrite and conflagrate!

The fires of her misguided love,
Consumed in her devotion pure,
She found herself preferred above
The guest who deemed himself secure
Of virtue, whereof none is sure.

With love her only guide, and grief,
She o'er the stranger's threshold pressed
Through scornful glances for relief
Where well she knew the Presence Blest
Waited on her soul distrest.

Prone there before His feet divine
In her abandonment she lay,
And made an offering more fine
Than e'en His chosen thought to pay
With hands, and lips, and eyes, that day.

She bathed them in such flood of tears,
Her own deep stain was cleansed too;
The gold unloosed about her ears
Dried at His feet to beauty new;
And peace to her own peace she drew,

With sighs: "O solitary door
Where grief may knock, last remedy
To save me, hospice to restore
My frame diseased, incline to me
The countenance of Thy divinity!

"Alas, what can I offer now
Who hath lost all?—these hands so used
To wound Thee—these vain eyes, O how
Raise them to Thine?—these lips so bruised,
How plead with them so self-accused?

"My very love is an offence,
My service soils, my very prayer
From evil takes its eloquence;
Mine eyes so baleful in their snare,—
May they be tearful founts fore'er!

"O let them bathe Thy holy feet,
My tresses dry Thee! let the seal
Of my lips dolorous entreat
Their pity on me where I kneel
And risk condemning for my zeal!

"To Thee as most accords, I bring
One languishing of wounds so sore
As claim supreme physicianing,—
Awaiting from Thy perfect lore
The word that heals to echo evermore."

THOMAS WALSH.

Brooklyn, New York.

DE LICEITATE VASECTOMIAE.

The Rev. Fr. Stephen M. Donovan's Rejoinder to Mgr. J. De Becker.

Responsa R. P. De Becker ad solutionem dubiorum de liceitate vasectomiae a me propositam, necnon sententia RR. PP. Collegii Maximi, S.J., Lovanii, duas praecipue continent objectiones contra doctrinam ibi allatam. Negant, imprimis, hi theologi mutilationem de qua in casu, levem esse; ut opinatus sum ego, quum scripsi: "Quod si fit, quum mutilatio omnino levis dicenda sit, vix veniale peccatum excedet, nisi fortasse ratione motivi graviter mali aliarumque circumstantiarum lethalis culpa habeatur." Dicit praeterea P. De Becker: "Ad auctoritatem civilem quod attinet, ea nullum jus habet relate ad vitam et libertatem innocentium et consequenter ea prorsus excluditur a jure mutilandi innocentem etiam sub praetextu boni communis." Negat ergo potestatem civilem ullum jus habere praescribendi operationem de qua in casu. Quibus difficultatibus in sequentibus satisfacere conabor.

1. Mutilatio definiri potest: cutis, musculorum, aliarumque corporis partium integritatis solutio subitanea violentiâ causata. Quae enormis esse potest quando, videlicet, "impedit ex toto actum humanum aliquem qui competeret homini secundum illam partem amputatam, ut in manus dextrae amputatione, ubi aufertur omnino actus humanus, natus competere secundum illam manum; vel non enormis, id est, non impediens actum humanum, ut amputatio digiti, vel alicujus partis digiti."[1] Quum vero peccaminositas mutilationis eo fundamentaliter sit petenda quod homo actum dominii usurpat qui soli Deo competit;—solus enim Deus vitae ac membrorum conditor et conservator eorumque dominus absolutus est[2]—sequitur, quod pro ratione injuriae Deo irrogatae, mutilatio vel levis erit vel gravis: ideoque mutilatio gravis, grave, mutilatio vero levis, leve peccatum constituet. Fieri vero nonnunquam potest, ut ea mutilatio quae physice loquendo levis est, moraliter sumpta gravis evadat: et hoc dupliciter. Vel quia apta est quae mortem directe causet; vel quia aut necessario aut in intentione agentis effectus habet secum junctos qui citra reatum peccati mortalis intendi nequeant. Mutilationem, ergo,

[1] Cf. Scotum, 4 Sent., dis. XV, qu. 3, n. 4.
[2] Sporer, Tract. V, n. 396.

quae operatione vasectomiae inducitur, si in se spectetur, adhuc levem esse censeo; nec video cur gravis malitia statui possit praecise ob functionem, qua operatio hominem privat. Id enim verum esset, ut opinor, si obligatio speciem propagandi et ideo functionem conservandi organorum ad hoc a Creatore destinatorum, personalis esset seu in individuum caderet. Hoc vero, nemo est, quod norim, qui dixerit. Caeterum, ad praxim quod attinet, non facile fingi potest ratio qua haec operatio cohonestaretur; immo, circumstantia aliqua gravem malitiam inducens saepe aderit: ideoque non raro erit graviter peccaminosa.

Huc spectat alia ejusdem generis operatio, castrationem dico; quae privata omnino auctoritate in pueros fieri solebat, ut vox suavis et acuta ad canendum eis conservaretur. Porro certum est, non defuisse theologos gravitate et doctrina conspicuos, quos citat S. Alphonsus,[3] qui eam licitam statuebant. Scimus quidem, Benedictum XIV[4] hanc praxim condemnasse ac sententiam negantem approbasse. Est tamen opinio P. Ballerini, sententiam illorum theologorum qui liceitatem evirationis affirmabant, sua probabilitate adhuc gaudere.[5]

Age nunc, negari non potest castrationem simplici vasectomia multo graviorem esse, non solum ob mutilationem ipsam physicam verum etiam quia eviratis potentia generandi ita adimitur ut ne minima quidem spes effulgeat eam amplius recuperandi. Quod de illis, qui per vasectomiam steriles efficiuntur, non verificatur. His enim, juxta artis medicae peritos, integritas vasis divisi per subsequentem operationem restitui potest; et ita organorum functio illaesa habebitur, acsi prima operatio nunquam facta fuisset.

Quae omnia cum ita sint, aliquantula forsan probabilitas doctrinae a me propositae tribui potest: ideoque immerito, ut mihi videtur, rotunde rejicitur tanquam "plane improbabilis et damnosa".

2. Quo melius satisfiat difficultati secundae, fusius declarare juvat, quinam sint aegroti de quibus in priore articulo agebatur. Non de aegrotis quibuscumque, igitur, sermo est; sed de istis quorum aegritudo rationem quasi criminis habet; in

[3] Lib. 4, Tract. 4, n. 374.
[4] De Syn. Dioec. Lib. XI, Cap. VII, n. IV et V.
[5] Vide Ballerini, Opus Morale, Tom. II, Tract. VI, Sect. V, n. 47.

quos, aliis verbis, sive abusu potuum alcoholicorum, morphinii, aliorumque ejusdem generis medicamentorum, sive venereis aliisque in vivendo excessibus, conditio quaedam pathologica atque systematis nervosi mala dispositio inducta est; ex qua provenit innata reapse et fere beluina propensitas ad furtum faciendum, mortem aliis vel sibimetipsis inferendam, raptum perpetrandum, id genus alia.

Porro notandum est, nocentem intelligi eum, qui sciens et volens legem justam violaverit. Is pro gravitate delicti vel capitis vel alius poenae minoris juste condemnari potest, uti communissime tenent theologi. Si vero hujus potestatis quam habet gubernium civile, reum videlicet puniendi, ratio quaeratur, ea peti nequit ab admissa culpa theologica seu peccato formali;—de existentia enim peccati non est auctoritatis civilis judicare—nec ex eo quod republica jus directum habeat in vitam et bona temporalia hominis nocentis; sed potius ex eo quod potestas illa est a Deo concessa ad tuendam ordinis socialis et moralis stabilitatem ac firmitatem, cui non satis cautum esset nisi sanctiones poenales adessent. Quousque autem se extendat haec puniendi facultas, praesertim si de poena mortis agatur, non unica est theologorum sententia. Etenim, juxta nonnullos, inter quos citatur S. Thomas, homo omnino innocens, qui tamen in judicio externo tanquam reus apparet, et potest et debet capitis condemnari, etiamsi judex privata scientia certo eum innocentem esse cognoscat.[6] Cujus rei alia sufficiens ratio non habetur nisi quia "bonum publicum exposcit, ne juris ordo pervertatur".[7] Eadem res, mutatis mutandis, sustineri potest, quum de poenis ipsa morte minus gravibus agatur. Immo vero mente capti libertate privantur atque in custodias includuntur; et leprosi a communitate segregati tenentur. Ad propositum nostrum ea quoque faciunt quae communiter, quamvis non unanimiter, a theologis statuuntur circa obligationem resarciendi damnum ex sola culpa juridica ortum.

Concludendum est, igitur, duas requiri conditiones ut punitio aliqua a lege civili juste statui possit: (1) ut ea certe et directe cedat in bonum commune; et (2) ut in punitione seu poena infligenda rectus servetur ordo juridicus. Quae con-

[6] Vide Sporer, Tract. V, n. 182.

[7] Sporer, l. c.

ditiones satis, ni fallor, verificantur in casu nostro. Prima quidem manifesta est omnibus qui in re sociali et morali apprime sunt versati. Ad secundum quod attinet, sufficit notare, cautissime omnino procedi, juxta tenorem legum in pluribus statibus hujus regionis nunc vigentium, priusquam ad vasectomiam veluti ad extremum denique remedium deveniatur.

Quod ultimo loco adducitur de impotentia auctoritatis civilis impedimenta matrimonialia statuendi, ultro conceditur; quamvis admitti debeat: "sacramentum matrimonii cum ad conservationem quoque et incrementum societatis humana dirigatur, cognationem et necessitudinem habere cum rebus ipsis humanis, quae matrimonium quidem consequuntur, sed in genere civili versantur: de quibus rebus jure decernunt et cognoscunt qui rei publicae praesunt."[8] At de vasectomia dubitari potest utrum simplicem sterilitatem an potius impotentiam ideoque verum impedimentum dirimens inducat. Qua de re nihil certi statui potest. Pro impotentia stare fortasse dixeris P. Gasparri, qui ait: "Idem (adest non mera sterilitas, sed impotentia) dicas si testes adsunt, sed non resident in loco debito aut non habent cum membro virili debitam conjunctionem, ita ut seminis vel praeparatio vel conductio fieri nequeat."[9] Utrum vero haec verba casui nostro applicari possint, equidem nescio. Caeterum, quum res sit dubia et juxta superius dicta impotentia, si quae est, rationem habeat impedimenti temporanei potius quam perpetui, validitas legum quae vasectomiam spectant quaeque his ultimis annis hac in regione latae sunt, infitianda non videtur ex defectu potestatis rei publicae constituendi impedimenta matrimonialia pro baptizatis.

THE QUESTION OF GRAVE MUTILATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his very brief, though very positive, reply to Father Donovan's questions regarding the lawfulness of "vasectomy" under certain grave conditions, Monsignor de Becker says (April number, p. 475) that "a grave mutilation is permissible only in so far as it is necessary for the conservation of life. Therefore the motive given is plainly inadequate to justify the performing of the operation in question."

[8] Leo XIII, Encycl. Arcanum.

[9] Tract. Canon. de Matrimonio, edit. altera, Vol. II, p. 356, n. 528.

In proposing the difficulty for discussion Father Donovan stated (March number, pp. 272-3) that many physicians had found among the good effects of the operation of vasectomy on inveterate offenders against the Sixth Commandment, the following—"they begin as it were a new life; they refrain from their bad habits, and they are made stronger against temptation."

Now if it is quite lawful for one whose physical health is threatened, to undergo a surgical operation for his body's sake only, and suffer "grave mutilation" in this case at the surgeon's hands, e. g., the amputation of an arm, or the excision of other more important members of the body, would not the spiritual good that is said to follow the operation of vasectomy, justify it in those serious cases mentioned by Father Donovan? In other words, an operation that it is quite proper to perform for the cure of a merely physical ailment, may surely be undertaken when there is a reasonable expectation that it will tend to remove a moral malady. It may be that there is some fallacy lurking in this argument, or that the principle may take us too far afield. Be that as it may, the question here is whether it is fairly applicable to the particular case in point. For it is more than a mere assumption that the special class of persons above proposed for the operation of vasectomy are in effect suffering from a local physical disease or irritation which is lessened by the operation. Thus there is a twofold motive for the performance of the operation, and good grounds for saying that both moral and physical good results from it.

PERPLEXUS.

RUSSIA AND THE UNITY OF THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with much pleasure Father Leen's admirable article upon "The Russian Orthodox Church" in the April number, but there are just two statements in it to which I would like to call attention.

In the earlier part of his article, speaking of the fact that Russia did not depart from the unity of the church until long after the schism of Cerularius in 1054, he says: "Even the Russian bishops accepted the canonization of Saint Nicholas by Pope Urban II, *a Saint who is rejected by the Greek church,* but who to-day is the popular and indeed the national patron of the Russian people."

There is quite a mistake here, obviously a slip of the pen, for St. Nicholas was not canonized by Pope Urban II, nor is he a Saint rejected by the Greek (Hellenic) church. On the contrary, he is a Saint highly venerated by the Greek church, as the Mass and the

magnificent office to him in the *Menaea* on his feast day, 6 December, will testify.[1]

The facts involved are even more effective in showing the unity of the Russians with the Holy See at that period. At the dawn of the Crusades and over thirty years after the break between the East and the West, Pope Urban II caused the body of St. Nicholas to be removed from Myra in order to prevent it from being desecrated by the Mohammedan invaders of Asia Minor and had it transported to Bari, near Brindisi, in Italy, where it was solemnly reïnterred in a special shrine (the church of St. Nicholas built specially for that purpose) on 9 May, 1089. The Pope thereupon instituted the Feast of the Translation of St. Nicholas.[2] The Greeks, still smarting over their excommunication in 1054, and notwithstanding their great veneration for St. Nicholas, absolutely refused to acknowledge the new feast, taking the position that the Pope was a schismatic if not actually a heretic. The Russians, however, joyfully received the new feast and composed a special office for it and still celebrate it 9 May, many of them even going to Bari nowadays to venerate the relics of the Saint.[3] This shows that the Russians at that time took quite a different view of the Pope from the Greeks, considering him as the centre of unity and following his prescriptions.

The second statement is Father Leen's exact translation of a phrase in the oath taken by the members of the Holy Synod of Russia, which is given literally exact and not by way of summary as in Silbernagel quoted under the article "Holy Synod" in the *Catholic Encyclopedia.* He might well have given the paragraphs from the oath introducing that phrase whereby the members bind themselves to carry out the will of the Czar, defend his sovereignty and support his supremacy even with their lives, if need be. It is true that the particular phrase cited by Father Leen was suppressed in 1901, perhaps owing to Catholic criticism of it, and is no longer to be found in the oath taken by the later members of the Holy Synod. But the liturgical forms of the Russian church have not been changed; and they are as positive on this point as the oath was.

In the "Order for Election and Consecration of a Bishop" (St. Petersburg, 1901), the bishop-elect is summoned to the Synod and the ceremony begins: "Honored Father N., our Sovereign Lord

[1] See the Orthodox Euchologion, Venice, 1898, p. 629. "Feast of our Father among the Saints, Nicholas, Bishop of Myra in Lycia, the Wonderworker."

[2] See letter of Urban II, 9 October, 1089; Migne, *Pat. Lat.*, Vol. 151, pp. 307-309.

[3] See Maltzew, *Die Nachtwache*, Berlin, 1902, pp. 700-702, where the various *troparia* and *kontakia* are given in Slavonic and German; also the Sluzhebnik (missal), St. Petersburg, 1901, p. 391.

Nicholas Alexandrovitch, Autocrat of All the Russias, by an edict signed by his Majesty's name commandeth (*povelêvaet*) and the Most Holy Synod of Russia assenteth thereto, that your Reverence shall be the Bishop of the godly cities of N. and N." And the Bishop-elect answers: "Seeing that our Sovereign Lord Nicholas Alexandrovitch, Autocrat of All the Russias, hath commanded my elevation and the Most Holy Synod of All the Russias hath deemed me worthy of such ministry, I return thanks and accept, and say nothing contrary thereto."

In the very consecration service itself, after the bishop-elect has recited the Nicene Creed and later a second Russian Creed, he takes the oath by means of a third Creed or profession of faith in the course of which he says: "that I will in all things follow and always obey the Most Holy Governing Synod of All the Russias," and "that I have received it (the episcopate) by the election of the Most Holy Governing Synod of All the Russias and by the election of our Most God-fearing Emperor, Nicholas Alexandrovitch, Autocrat of All the Russias."

In the Russian Mass, to give the Great Entrance as a familiar example,[4] the priest bearing the Holy Gifts prays: "May our Lord God remember in his kingdom our most honored Autocrat, our Sovereign Lord and Emperor, Nicholas Alexandrovitch, of All the Russias, always, now and forever, world without end." Then he prays for the Empress, the Empress Dowager, the Crown Prince, and other members of the Imperial family, and then finally: "May our Lord God remember in his kingdom the Most Holy Governing Synod, his Lordship the Most Reverend Metropolitan N., (or the Archbishop N., or the Bishop N., as the case may be) always, now and forever, world without end," and after that the other clergy.

Let us compare this with the same prayer of the Great Entrance in the Greek Catholic Mass[5] where the priest prays according to the ancient Eastern form: "May our Lord God remember in his kingdom our Most Holy Ecumenical Bishop, Pius, Pope of Rome, our Most Reverend Metropolitan N., our God-loving Bishop N., and all the priesthood, diaconate, and the monastic ranks of the clergy; our faithful and God-protected Emperor N., and all his orthodox army; and all the blessed founders and benefactors of this temple, for eternal memory; and all you orthodox Christians, always, now and forever, world without end."

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[4] See the Sluzhebnik, St. Petersburg, 1901, p. 109.

[5] See the Sluzhebnik, Lemberg, 1899, p. 24.

A NOTE ON BIBLICAL INERRANCY.

To the Editor, THE ECCLESIASTICAL REVIEW.

A very cheering statement has just come from the Eternal City. Early last month, the Very Reverend President of the Biblical Institute, Fr. Fonck, S.J., delivered a most entertaining lecture on the pretended conflict between the Bible and Science, in the presence of "one of the keenest, most critical, and most cultured audiences that any city in the world can furnish". *The Catholic Standard and Times,* of Philadelphia, 9 April, is our informant.

Among other things, Fr. Fonck made in substance the following enlightened remarks relative to "the general concept of the universe according to the expression of the Bible": "The opposition between this concept and the real constitution of the universe is easily explained by means of the well-known distinction between fact and phenomenon. The sacred writer has no other intention than to describe the perception of the senses, and in this evidently there can be no falsity. Nor is there any, because the author describes precisely what the senses really know. It is quite true that in his mind there is corresponding to that perception a judgment of identity with the reality which is absolutely in error; but this judgment is the element proper to man and does not touch that which is common to God and man in the act of inspiration."

Some years ago Fr. Lagrange, in treating the same subject, expressed a similar view in language more scholastic. In a case like the one under discussion, he says, I may be told that "if a proposition is not true, it must be false. What then becomes of the veracity of the Bible? The reply is very simple. A proposition is indeed either true or false, but there is no proposition here. . . . When we treat only of appearances, our judgment does not go to the bottom of things. Now where there is no judgment there is neither affirmation nor negation. But truth and error are found only in formal judgments. This is elementary logic." [1]

Fr. Delattre, S.J., could not grasp the subject so deeply, and replied: "Elementary logic? Not even that: far from it. In the first place the Biblical author is represented as expressing himself *in a way to make known his opinion* about the vault of heaven; then, his judgment *does not go to the bottom of things.* But, by expressing himself in a way to make known his opinion as to the nature of a thing, does he not wish to express himself thoroughly and unreservedly? . . . And then, if the Biblical author, despite his good faith, has failed to grasp the bottom-truth, are not his utterances, when taken objectively, real falsehoods?" [2]

[1] *La Méthode Historique,* p. 106.

[2] *La Méthode Historique, surtout à propos de l'Ancien Testament,* p. 42.

It is needless to give Fr. Lagrange's reply. Fr. Fonck has answered his confrère far more effectively by going back part way to Fr. Lagrange's "elementary logic".

Yet the learned Dominican's view may be even more correct in a very important detail than the version of Fr. Fonck's just cited. The latter admits positive error in the mind of the sacred writer who wrongly identifies what his senses perceive with the reality of things. But this so-called "judgment of identity" is excluded by Fr. Lagrange. According to him the sacred writer, like all his contemporaries, simply took the identity for granted. He never thought of questioning it. To do so would have been absurd at that remote epoch. Consequently he passes no judgment on it, as Fr. Fonck permits him to do, thereby putting him "absolutely in error". The head of the Jerusalem school gains by the comparison, unless it be shown on good authority that the *Standard and Times'* report of Fr. Fonck's address is at fault.

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FREQUENT COMMUNION WITHOUT FASTING.

To the Editor, THE ECCLESIASTICAL REVIEW.

In answer to an unsigned communication in your February issue you state as your opinion that an invalid priest might be allowed to say Mass when not fasting, should fasting be forbidden by his medical advisers. In the March issue a letter from the Rev. Andrew Byrne contains an opposite opinion.

But, while authorities may differ with regard to the right to *celebrate Mass,* neither you nor Father Byrne has stated that the priest might not be allowed to *receive Holy Communion* when not fasting, even when his physical condition allows him to be up and about, attending in a limited way to the duties of his calling. This question is of deep importance to the laity. There are hundreds of persons, particularly those on whom old age is advancing, who are able to get around in some way and even perform a certain amount of useful work, but who cannot endure the exertion and exposure involved in frequently going abroad in the early morning hours. Could the leniency of the Church be extended to these, and thus avoid the necessity of withdrawing the light of God's Real Presence from the last years of a life worn out in His service?

At the risk of a slight digression, may I say a few words on the subject of abuses, though not exactly in the sense in which you allude to them?

For something like a year previous to my first appearance in your columns, I had been engaged in a study of this subject of the Eucharistic fast. Rather to my surprise, I have found the almost universal opinion of theologians to be that relaxation of the law would be undesirable on account of the possibility of abuse. Our dear Saviour Himself shows no disposition to withdraw from His children for fear of personal disrespect or annoyance.[1] Furthermore, St. Paul, in his remonstrances to the Corinthians, does not even hint at the introduction of *fasting* as a means to cure the abuses of which he complains.[2] However, as the authority of the Church is the tribunal which must decide these points, may I respectfully ask the opinion of theologians as to this view of the question: Could not abuses be entirely prevented by allowing the law to stand as it is —merely putting the dispensing power in the hands of the local diocesan authorities, who could readily distinguish between the lambs and the goats of their several flocks?

S. C. B.

THE "PROPOSITUM NON PECCANDI DE FUTURO" IN CONFESSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is held by some theologians that the *propositum non peccandi de futuro* in the sacrament of Penance must of necessity be explicit. Many text-books of theology, after giving the three opinions of theologians on this question concerning the explicit *propositum,* append the advice of St. Alphonsus, viz.: since the opinion which holds that the explicit *propositum* is necessary *absolute,* does not lack probability, in practice *ante factum* it is safer to follow it, and the confessor ought to take care that the penitent have an explicit *propositum;* but *post factum* the penitent ought not to be disturbed if in good faith he has confessed with an implicit *propositum* only, since the confession is probably valid.

In practice many wise confessors give themselves no concern in this matter, acting on the principle *ex communiter contingentibus* that the penitent is sufficiently instructed. They argue on this point in the same way as does the confessor who does not take care to know that each individual penitent has a knowledge of the mysteries of the Blessed Trinity and of the Incarnation, or that he has at least attrition for his sins. This too in spite of the fact that many penitents, either from ignorance, as in the case of children, or from ner-

[1] Mark 5:33, 34; Mark 10:13, 14; Luke 7:39, and on.
[2] I Cor. 11:25, 34.

vousness or inadvertence, sometimes say the Confiteor, the Creed, or a conglomeration of the other acts, instead of the Act of Contrition. An expression of the judgment of the Reverend editor upon this matter will be appreciated.

A READER.

Resp. Theologians now practically agree that the integrity of the Sacrament of Penance is sufficiently safeguarded by a disposition on the part of the penitent which excludes the positive wish to commit in future the sin confessed.

The doubt as to the necessity of making an explicit purpose not to commit in future the sin confessed arises apparently from the disposition of a person who, while confessing a sin with real regret (from a supernatural motive), nevertheless foresees that on certain occasions over which he has no absolute control, he is likely to commit the sin again. He dreads the offence against God, but is drawn to, and partly controlled by, the circumstances which are apt to bring it about. He confesses the sin because he feels the restraint of a guilty conscience and the danger of eternal punishment, but he lacks the moral and perhaps the physical courage to cut loose from the surroundings or offices which present the temptation to which he has found himself yielding in the past.

Must a person in such a state of mind—apart from avoiding the immediate or direct occasion of such sin—explicitly purpose not to commit the offence? We would answer: Since he is not bound to avoid the merely remote occasion of sin—because that is practically impossible—he satisfies the requirements of due sorrow for his sin by a desire (not an explicit purpose) to avoid the sin. But the desire not to commit sin, although sufficient for the integrity of the confession, since it excludes the wish to sin, is always included in a sincere confession. Prayer and the sacramental grace furnish a legitimate hope that God will render efficacious the penitent's desire to be preserved from falling into the sin he fears his weakness will lead him to commit.

This, we take it, justifies the common practice to which our correspondent refers. It is the practice of theologians whom Génicot and others of the school represent. "Nihil aliud requiritur quam ut voluntas peccandi excludatur; quod certo obtinet in dolore e motivo universali concepto." Referring

to the opinion, cited by St. Alphonsus, that the *propositum virtuale* suffices only when the penitent does not reflect at all about the future, he writes: "At haec posterior vix a nostra sententia discrepat; nam dum statuit valere confessionem cum proposito virtuali quando homo de futuro non cogitat, concedit propositum formale non pertinere ad essentialia sacramenti; hypothesis autem quam facit hominis efficaciter dolentis et tamen, etiam ubi de futuro cogitat, non elicientis propositum vitandi peccata, chimaerica est." (Génicot, *Theol. Moral.*, Tract. XV, Sect. II, n. 280.)

ROSECOLOR IN THE LITURGY.

The question of the proper colors of the vestments to be worn during the liturgical services has given rise to the query: What is meant by the *color rosaceus* to which the *Cæremoniale Episcoporum* refers in speaking of "Gaudete" (third) Sunday in Advent (Lib. II, Cap. xiii, n. 11)? Rubricists explain the use of this color as indicating the note of joyous expectancy, in the midst of the penitential preparation during Advent and Lent as introductory to the great festivals of Christmas and Easter. On "Gaudete" and "Laetare" Sundays, the initial exclamations of joy in the liturgy of the Mass are suggestive of this hope, and the service is made more festive by the admission of musical accompaniment and of flowers on the altar.

In harmony with the gleam of expectant joy thus manifested in the external rites the penitential purple of the vestment takes on a brighter coloring, not indeed without the suggestion of penance, but indicative also of the heightened hope which sustains the pilgrim on his way to the heavenly Jerusalem for the great feast, by a sight, amid the Judean hills, of the pinnacles of the temple gleaming beautifully from afar, and brightening the final stage of his journey.

The expression in color of this sentiment of joyous hope during the penitential journey corresponds to a brightening or tempering of the sombre purple so as to approach to the color of the rose ("rosaceus qui est violaceo clarior et quodammodo tendit in rubrum"). The precise shade is not necessarily of a single grade. Purple as a composite color is produced by the combination of red and blue. The deeper and

stronger the blue is in the mixture the more sombre and dark will be the purple; whereas the more the clear red predominates in the combination, all the brighter and more festive will be the purple. It is the predominance of red therefore that lends its characteristic to the symbolism of the special color used on the two Sundays of Advent and Lent on which we chant "Gaudete" and "Laetare". But the red, though it predominates in the purple, must not make it too closely resemble the red used on feasts of martyrs; for it does not indicate bloody martyrdom or sacrifice, but joy. Hence the tint to be chosen is a light, pale rose red, since white is the symbolic color of joy in the liturgy. The term "rosaceus" stands therefore not for a purple crimson or pink, but rather for the brighter rose color approaching the tints of the "rosa albina" or flower known by horticulturists as "La France", with the suggestion of blue in its tone. That would differentiate the color of "Gaudete" and "Laetare" from that of the martyrs and of the fiery red of the Pentecostal flame. A still brighter rose color is admitted in some liturgies for the octave of Holy Innocents, in order to give full significance to the symbolism of innocence (white) mingled with the crimson of their blood, since they are virgins who shed their blood without the voluntary confession of faith which distinguishes the martyr of Christ.

When we say bright, we do not of course mean the garish rose tint that is produced by the dilution of coal-tar colors in commercial use. These are not found in nature. Vegetable dyes, such as archil and madder, subdued by an admixture of white, would give a natural and becoming *rosaceum*.

WHEN THE "ORATIO IMPERATA" IS TO BE OMITTED.

Qu. There appears to be some doubt about the obligation of saying the *oratio imperata* in a high Mass (*Missa cantata*). Some priests recite it in private Masses only; others add it always in both low and high Masses, unless the rubric prescribes expressly that there shall be one (*unica*) oration. Will you state what is the rule, since it does not seem to be quite clear from the rubric?

Resp. Generally speaking, the *oratio imperata* (a collect ordered by special command of the Sovereign Pontiff or of the diocesan bishop) is to be said at all the Masses, whether

private or solemn (*cantatae*), unless the rubrics expressly exclude commemorations of any kind.

Accordingly the *imperata* is to be omitted—

(1) On doubles of the *first class*, both in low and solemn Masses. This includes also solemn votive Masses, such as at the Forty Hours, etc.

(2) On doubles of the *second class*, in solemn Masses only. (In low Masses the *imperata* is said *ad libitum*.)

(3) On days when the special rubric of the Mass prescribes *only one oration*, i. e. on Palm Sunday, Holy Thursday, Holy Saturday, the Vigil of Christmas and of Pentecost.

(4) Whenever the *imperata* is the same as one of the orations prescribed in the Mass by the general rubrics.

(5) In Requiem Masses, unless the *imperata* is for the dead. In this case the *imperata* is omitted only in Requiem Masses in which one oration is prescribed, as *in die obitus*, etc.

THE POPES AND TOBACCO.

Qu. On reading the article "Tobacco" in the *New International Encyclopedia* (ed. 1904), I came upon the following statement (p. 775): "The popes Urban VIII and Innocent XI fulminated against it the thunders of the Church." Is this statement true?

M. A.

Resp. The statement, if intended to mean that the Popes above-mentioned condemned, by the exercise of their spiritual authority, the use of tobacco, is quite untrue and savors of bigotry.

What was in the mind of the author of the article on "Tobacco" in the *New International Encyclopedia*, or rather in the older English and German encyclopedias, from which the writer has copied, is a document of Pope Urban VIII (*Cum ecclesiae*, 30 January, 1642) addressed to the Dean and Chapter of the Metropolitan Church of Spain, in answer to a request by that body that the Pontiff should use his influence to put a stop to the abuses, incident to the wholesale introduction of tobacco from Cuba, of chewing and snuffing in church. The letter of complaint specifies the filth and unhealthy odors caused in the house of God as a source of disedification and scandal to many, especially the women and children who at-

tended the service. A similar constitution is cited by Ferraris [1] as having been issued by Pope Innocent X,[2] who wished to safeguard the cleanliness of the Vatican Basilica. Of this document we find no mention in the *Bullarium;* but Benedict XIII subsequently refers to it in a letter to Cardinal Annibal of Albano, archpriest of the Roman Basilica, in which he expressed the wish that the censure on the use of tobacco in church be abrogated, and that other measures be taken to keep the edifice clean and free from the abuses which seem to have obtained in the previous century.

To say therefore that the Popes fulminated the censures of the Church against the use of tobacco, is on a par with the statement of one who should say that the President of the United States extorts fines from and visits imprisonment on persons who use tobacco, referring to the fact that spitting tobacco juice on the floor of the White House, or smoking in certain parts of it, would render the contumacious offender subject to punishment.

Readers interested in the controversy will find much light thrown on the matter by the Rev. Dr. Hugh T. Henry, in a review of a volume by Charles Carleton Coffin (Harper & Bros., 1881). The erudite president of the Catholic High School, Philadelphia, lays bare the prejudice of Mr. Coffin, whose book had been recommended to teachers by Dr. Edward Brooks, the then Superintendent of the Public Schools of Philadelphia, as a useful work in the study of Language and General Reading. Doctor Henry's critique of the volume was published in the *Records of the American Catholic Historical Society* (1901), and subsequently appeared as a separate brochure in the series of "Educational Briefs" (No. 7, July, 1904) under the title of "Old Times in the Colonies". We understand that later on Dr. Brooks withdrew his recommendation of Mr. Coffin's volume—a result, no doubt, of the critique. Prospective purchasers of popular encyclopedias and histories would do wisely to turn to such topics as the one here mentioned and make a test of the accuracy and true scholarship of the work, before putting it in their libraries.

[1] *Bibliotheca,* ad art. Tabaccum.

[2] The fact that different popular encyclopedias mention Innocent XI, which appears to have been a misprint originally, instead of Innocent X, indicates how one copies the lie of the other without any examination of sources.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Some Modern Errors in the Study of the Life of Christ.

G. Stosch [1] feels convinced that Gospel criticism does not exhibit an honorable page in the annals of the history of human errors. Probably it attained its lowest degradation in the shameful way in which it has treated the chosen witnesses of Jesus Christ. No historical documents have been treated as frivolously and unjustly as the Gospels. If any scientific process stands self-convicted, it is the so-called critical method which has torn the Gospels to pieces; some of these it has rejected; others it has acknowledged as genuine with a patronizing air. In other cases it has compared fragment with fragment and estimated their value with a proud self-sufficiency and an incredible lack of penetration, treating their authors as school-boys convicted of cheating, or ridiculed and humbled as imbeciles. Sincere observers cannot pass these monuments of scientific degradation without a blush. The initiated know how blunted the axe has become which tried to cut down the old vigorous trees of the Gospels. They are convinced that the trees are as fully alive as ever, that at worst their bark is a little scratched, while the axe has slipped off without being able to penetrate. And what are the principal conclusions reached by these critical students of the life of Christ?

1. *Jesus Christ never existed.* An American Professor of Mathematics, William Benjamin Smith, published his work on *Jesus Prior to Christianity* [2] in Germany. He endeavors to show that Jesus Christ is nothing but an idea, an abstract being, who never had any personal existence.—This work may have influenced *Die Christusmythe* [3] of A. Drews. The writer treats his subject wholly according to the principles of Comparative Religion. Pointing to the Messianic faith of the Parsees, to the Hellenistic idea of a mediator, and to the Jew-

[1] *Die Augenzeugen des Lebens Jesu;* Gütersloh, 1895.

[2] Der vorchristliche Jesus, nebst weiteren Vorstudien zur Entstehungsgeschichte des Urchristentums; Giessen, 1906.

[3] Jena, 1909: Diederichs.

ish conception of a pre-Christian Jesus, he believes himself to be justified in his denial of the historicity of a personal Jesus.—The English writer John Robertson argues in the same strain: Jesus is only a mythical personality; Christianity has been formed to a great extent out of elements furnished by Mithraism, Krischnaism, and other pagan worships. The triumphal entrance of Jesus into Jerusalem, for instance, is a reminiscence of the myth of Bacchus riding on an ass to the temple of Dodona. Bacchus is said to symbolize the sun in the zenith; the entrance of Jesus into Jerusalem, therefore, signifies that the sun-god Jesus has reached the height of his glory. Similarly, the crown of thorns is nothing but the nimbus surrounding the sun.[4]—The theory of Bruno Bauer was adopted in Holland by A. D. Loman who denied the historical existence of Jesus Christ in the *Revue Theologisch Tijdschrift* for 1882 and 1883 and in his work *Symbol en Werkelijkheit in de evang. Geschiedenis.*[5]—The same opinion is defended by the pseudonymous writer "Verus" [P. van Dyk] in his popular publication entitled *Vergleichende Uebersicht der vier Evangelien* which appeared in Leipzig, 1897.—Albert Kalthoff delivered in 1880 a course of Conferences on the life of our Lord in which he accepted the results generally admitted by contemporaneous theologians.[6] But since then he has become an enthusiastic follower of Bruno Bauer, and has published three pamphlets in defence of his position.[7] Jesus cannot be the founder of Christianity, the writer contends, since he never existed. In the Gospels, the Epistles of St. Paul, and the other books of the New Testament everything is allegory, or legend, or falsehood. Christianity is the result of the grand popular and social movements which rose simultaneously among the Jews, the Greeks, and the Romans about the time of the reputed birth of Christ. Jesus is therefore a fictitious person, an eponymic hero, who was credited with the foundation of the Church after the fact had been accomplished.—C. L. Fillion has studied the problem of the his-

[4] *Christianity and Mythology*—Pagan Christs; London, 1903.

[5] Amsterdam, 1884.

[6] *Das Leben Jesu*, Reden gehalten im protestantischen Reformverein zu Berlin; Berlin, 1880.

[7] *Das Christus-Problem;* Leipzig, 1902. *Die Entstehung des Christentums;* neve Beiträge zum Christus-Problem, Leipzig, 1904. *Was wissen wir von Jesus?* Berlin, 1904.

torical existence of Jesus Christ from a Catholic point of view. The reader will find an article on the subject in the *Revue des Questions Historiques.*[8] A special volume entitled *L'Existence Historique de Jésus et le Rationalisme Contemporain*[9] develops the question at greater length. L. Schulze too has treated the question from a conservative Protestant point of view;[10] he first considers the non-Biblical, then the Biblical sources of the life of Jesus.

2. *The Historicity of Jesus minimized.* Charles T. Gorham has come to the conclusion in his *Transformation of Christianity* (pp. 14-15) that one cannot trust the Gospels in the least. He appears to ask with modern criticism: Is there anything in the Gospels that can be believed?—Dr. F. C. Conybeare has written a book on Christ and the Gospels which he has called by the name *Myth, Magic, and Morals.*[11] The title of the work is apt to make the reader impatient, but the author pleads to be heard out. He feels quite convinced that most Christians can allege no better reason for the faith they profess than they can for the color of their hair being what it is. Here then is Dr. Conybeare's theory: The New Testament is occupied with two distinct persons, the one real, the other fictitious. The real person he calls Jesus, the fictitious Christ. Of the real Jesus we know so little that the writer is not surprised at those who deny his existence. He was born in Nazareth, of Joseph and Mary; he was circumcized and named Jesus. Christian tradition tells us that in course of time he was baptized by John in the Jordan; moreover, he was a successful exorcist, and his enthusiastic followers thrust upon him the belief that he was the Messias. After this he began to say that he would return after death and inaugurate the reign of God upon earth. This is a summary of what we know of the real Jesus; Dr. Conybeare tells us so. But whence comes the fictitious Christ? who invented him? The Christ of the Gospels and of Christianity was invented by Saul of Tarsus. Paul was an idealist; hence his large and liberal teaching. He was an epileptic; hence he dreamt dreams and saw visions. He evolved Christ out of his own ecstatic consciousness. If

[8] July, 1908.

[9] Paris, 1909: Bloud.

[10] *Unsere Quellen für das Leben Jesu;* Gütersloh, 1908: Bertelsmann.

[11] London: Rationalist Press Association, 1908.

it had not been for the Christ of Paul's creation, Jesus would have remained a mere human Messias of the Jews. Christianity would have vanished as it began, an obscure sect in Galilee. Paul must have been a man of extraordinary range of imagination. For when he said, "to me to live is Christ," or "yet not I, but Christ liveth in me," the Christ of whom he said these things was evolved out of his own ecstatic consciousness.

J. Estlin Carpenter, Professor in Manchester College, Oxford, has written two conferences on "The Gospels according to Modern Criticism" in which he communicates the historical residue left of the Gospels after a severe critical examination. First we find Jesus among the audience of John; next, He begins His own public ministry, His doctrine tending to a religion without priests, without sacramental mediation. The exorcisms of the Gospels prove to Prof. Carpenter that the evangelists constantly follow the ancient beliefs in magic, and that they are intimately related to the medical rites of African fetichism and of Singhalese sorcery. Finally, the power of the Christian religion flows not from the historical life of Jesus, but from another life which is hidden in the sanctuary of the souls of his disciples.

We need not speak of the character of the articles bearing on the Life of Christ which appeared in the *Encyclopædia Biblica*. The reader remembers Prof. Schmiedel's pillar-passages and his allied views as stated in the articles on the Gospels and on John the son of Zebedee; similar opinions may be met with in the articles "Judas", "John the Baptist", "Joseph".—It is rather painful to notice the change in the views of Professor Bruce. In several publications [12] he had shown himself as a defender of the conservative Protestant position. But in his contribution to the *Encyclopædia Biblica* [13] and in his catechetical appendix to his book entitled *With Open Face, or Jesus Mirrored in Matthew, Mark, and Luke* [14] the writer is swept away by the critical current. The Resurrection of Jesus and his life in glory are summed up in the brief statement that Jesus is now in the house of his

[12] *Humiliation of Christ*, Edinburgh, 1890; *The Training of the Twelve*, ibid., 1893; *The Miraculous Element in the Gospels*, London, 1902.

[13] Vol. II, col. 2435-2454.

[14] London, 1896.

Father in heaven where he prepares a place for his followers. The story of the Passion as contained in the Gospels is, according to Prof. Bruce, not the pure truth, but truth mixed with doubtful legends.—The works of J. A. Crooker,[15] C. A. Briggs,[16] E. P. Gould,[17] and W. C. Allen[18] did not shock their Christian readers as much as some of the foregoing publications, but they are of a decidedly liberal trend.—Prof. James Moffatt belongs to a more advanced type of critics. In his work entitled *Historical New Testament* he does not clearly define his attitude toward the Incarnation and the Resurrection of Jesus; but Mt. 28: 16-20 is a mere appendix. Besides, the Gospels do not give us an exact and faithful picture of Jesus. Words are placed on the lips of Jesus which He never spoke, but which were supposed to agree with His interior sentiments; the Church has lent Him her own thoughts and her own experiences, so that Jesus is lost in the Church, just as the Church is lost in Christianity, and Christianity in humanity.—Prof. F. C. Burkitt is again of a more moderate type; but the party-tendencies which he admits in the Church for a century and a half, his liberal views on the fourth Gospel, his theory as to the pretended repetitions in the Gospels make him reject the historicity of many a passage. The title of his work is *The Gospel History and its Transmission.*[19] —Similar views seem to have found their way into the writings of less professional authors. Matthew Arnold, for instance, believes that our popular religion considers the birth, the ministry, and the death of Christ as wholly plunged into the miraculous; but, then, miracles have not happened.—T. H. Green is of opinion that about two generations after the death of St. Paul a certain disciple gave to the person of Jesus that spiritual interpretation which has removed it forever from the realm of history.—Hastings's *Dictionary of the Bible* and *Dictionary of Christ* are rightly considered as representing,

[15] *The Supremacy of Jesus,* Boston, 1904.

[16] *Messianic Prophecy,* New York, 1886; *The Messiah of the Gospels,* Edinburgh, 1894; *The Messiah of the Apostles,* Edinburgh, 1895; *New Light on the Life of Jesus,* 1904.

[17] *Critical and Exegetical Commentary on the Gospel according to St. Mark,* Edinburgh, 1897.

[18] *Critical and Exegetical Commentary on the Gospel according to St. Matthew,* Edinburgh, 1907.

[19] Edinburgh, 1906.

on the whole, the views of conservative Protestants; still in this latter work the cursing of the fig-tree is regarded as only a concrete form of the parable of the barren fig-tree.—Prof. Sanday appears to doubt the historicity of the miracles related in the fourth Gospel.[20]—Even Dr. Salmon, for many years the pillar of orthodoxy, appears to have surrendered the resuscitation of Lazarus.

Thus far we have spoken only of English and American writers who are as a rule more conservative than their colleagues on the Continent. A full list of German and French scholars would lengthen this paper beyond its proper limits. Dr. Brandt, for instance, applies the critical method of Strauss to the Passion of Jesus Christ.[21]—Dr. Havet has been almost from his childhood filled with the spirit of Voltaire. He is an ardent admirer of Renan, but regrets that the ex-seminarian has not gone far enough. He is convinced that we are never quite certain that an event related in the Gospel is authentic. Only one fact appears to be incontestable to the writer, that Jesus was crucified under Tiberius, by order of the procurator Pontius Pilate. But even this fact is not certain on the authority of the Gospels, but because it is mentioned in the Annals of Tacitus.—A more complete list of these rationalistic writers and their refutation may be seen in Fillion's series of articles entitled "Ce que les Rationalistes daignent nous laisser de la vie de Jésus."[22]

3. *The Human Dignity of Jesus impeached.* Prof. Weinel does not hesitate to write of those who take exception to the moral dignity of Jesus: "In reading such writings one asks oneself, where the lack of intelligence ends, and where hatred and a voluntary misunderstanding begin." Still the moral rectitude of Jesus, which had been *doubted* by Reimarus, Strauss, Renan, etc., has been openly attacked in our own day. Theodore Parker[23] is convinced that if Christianity is true, it would not be less so, if Herod, or Catiline were its founder; what is more, that the religious doctrine of Jesus is not af-

[20] *The Criticism of the Fourth Gospel*, London, 1905.

[21] *Die evangelische Geschichte und der Ursprung des Christentums auf Grund einer Kritik der Berichte über das Leiden und die Auferstehung Jesu*, Leipzig, 1893.

[22] *Revue du Clergé Français*, LV, 5-23, 257-283, 641-665.

[23] Cf. Nicoll, *The Church's one Foundation*, p. 11.

fected by whatever moral inperfections there may be in him. —As long as thirty years ago, Jules Soury [24] contended that the picture of Jesus as contained in the Gospels presents Him as a madman. Like most of the great men, Jesus is to-day nothing but a problem of morbid psychology. Jesus' belief in His Messianic character is a raving conception.—E. von Hartmann was at first a firm believer in Jesus; but a journey to Palestine turned him into an enemy of Christianity. And what was the reason? He found the roads in Palestine badly kept, and this lack of having provided durable means of communication for his country convinced the traveler that Jesus was not an eminent man. But the traveler soon sank deeper still in his appreciation of Jesus. He is scandalized by the moral teaching of Jesus; Jesus despised work, the rights of property, and family duties; he exhibits signs of a Semitic grossness; Christian dogma has made a mistake in considering Jesus as an ideal of morality; Jesus was not able to evade the narcotic influence of honor and glory; he allowed himself to be inebriated by the pride of the Messianic dignity.[25]—An anonymous writer charges Jesus with being vain and brutal;[26] Wolfang Kirchbach finds that Jesus taught pantheism.[27] Similar blasphemies may be seen in the publications of G. Tschirn, Moritz von Egidy,[28] and of the Social Democrats.— Jülicher [29] believed that Jesus not only deceived himself, but led others too into error; in his answer to the question, *Was Jesus an Ecstatic?* [30] Oscar Holtzmann represents our Lord not only as an eccentric dreamer, but as a common fool.[31]— George Lomer, director of an asylum in Holstein, has published a work under the pseudonym of Dr. de Loosten [32] in which he attempts the scientific proof for the thesis that Jesus was a madman. A similar work was published by the

[24] *Jésus et les Évangiles*, Paris, 1878.

[25] *Das Christentum des Neuen Testamentes*, Sachsa, 1905.

[26] *Finsternisse: die Lehre Jesu im Lichte der Kritik*, Zürich, 1899.

[27] Cf. Weinel, *Jesus, im 19 Jahrhundert*, second edit., pp. 142-151.

[28] *Jesus ein Mensch, nicht Gottessohn; Fehdebrief gegen das falsche Kirchenchristentum.*

[29] *Die Gleichnissreden Jesu*, Tübingen, 1899.

[30] *War Jesus Ekstatiker?* Tübingen, 1903.

[31] Cf. Baumann, *Die Gemütsart Jesu, nach jetziger, wissenschaftlicher, insbesondere jetziger psychologischer Methode erkennbar gemacht*, Leipzig, 1908.

[32] *Jesus Christus vom Standpunkt des Psychiaters; eine kritische Studie für Fachleute und gebildete Laien*, Bamberg, 1905.

Danish theologian E. Rasmussen.[33]—These works were answered by Prof. Phillip Kneib, of Würtzburg,[34] and by the Protestant theologian Hermann Werner.[35]—J. Warschaver protests indeed against the liberal view of the life of Jesus, but grants at the same time that Jesus was certainly limited in his knowledge and his power; that there were things he did not know and he could not do.[36]—Alexander Robinson too rather emphasizes the "Man-Jesus" in whom there were human weaknesses and earthly bounds, who hesitated a long time about his religious plan and made a mistake in his predictions of the future.[37]—We might add to this list of books, but what has been said sufficiently illustrates how modern writers impeach the human dignity of Jesus.

4. *The Divinity of Jesus is denied.* The general leaning of writers on the life of Jesus with regard to his Divinity may be learned from an occurrence of the past year. The *Hibbert Journal* for January, 1909, published an article entitled "Jesus or Christ". According to the opinion of a competent critic, it was a bad article, and it was badly printed. But within a week of the publication of the article, replies and criticisms, eulogies and condemnations, began to pour in to the editor from all quarters. Hence he conceived the idea that a certain number of men should be invited to express themselves on the alternative, "Jesus or Christ". Seventeen men responded to his invitation, and their contributions together with an amended edition of the original article have been issued in a volume. Its title is still "Jesus or Christ".

The writer of the original article had signed himself as "Congregational Minister". It was soon made clear that the Rev. R. Roberts had not been a Congregational minister for eleven years. The article was written from a Unitarian point of view, and the title seemed to invite the future contributors to take sides either with the Unitarians or the Trinitarians. All the writers agreed that Jesus was a perfect man;

[33] *Jesus; eine vergleichende psychopathologische Studie,* Leipzig, 1905.

[34] *Moderne Leben-Jesu-Forschung unter dem Einflusse der Psychiatrie,* Mainz, 1908.

[35] *Die psychische Gesundheit Jesu,* Berlin, 1909.

[36] *Jesus or Christ,* London, 1909.

[37] *A study on the Saviour in the newer Light, or a Present-Day Study of Jesus Christ,* 1895 and 1898.

but the question was asked whether he was more than man. Dr. Garvie, one of the contributors, calls it the most important and urgent question with which the Christian theologian is to-day called to deal. But perhaps we have anticipated the answer of most readers by identifying Jesus with man, and Christ with more than man. Prof. Schmeidel is most particular about keeping the alternative clearly before us. "I maintain," he says, "a clear distinction between the terms Jesus and Christ in my own practice, and demand that it shall be maintained in the intercourse of theologians with one another." But the majority of writers in the new volume do not accept the alternative. They accept Jesus and Christ, just as the Catholic theologian accepts both Jesus and Christ.

But there is this difference between the Catholic writer and the contributors to the new volume. The Catholic theologian will not admit that Jesus is a mere man; he identifies Jesus with Christ, because Jesus is as highly elevated above mere humanity as the term Christ implies. The contributors to the new volume identify Jesus with Christ, because they lower Christ to the level of the merely human. The Rev. R. J. Campbell, for instance, says expressly that "the greatness of Jesus consists in the fact that he has made the word Christ a synonym for the best and highest that can truly be called human."

It cannot be denied that some of the writers speak most beautifully of Christ. Dr. James Drummond so wholly absorbs the title Christ that one should have been unable to tell from his paper that the writer is not a believer in the Divinity of Christ; yet he tells us in so many words that he is a Unitarian. Neither is Prof. Gardner a believer in the Divinity of Christ; yet he claims for Jesus almost all that Professor Schmiedel would reserve for Christ. The reader may have known men who refused to call themselves Christians, but still appropriated the blessings of Christianity to themselves; but now we have the curious spectacle of men to whom Jesus is a mere man, and who claim for themselves all the blessings derived from the faith in Jesus Christ the God-Man. And the proportion of the Unitarian writers in this volume to the Trinitarian is as two to one. But this attitude contradicts the whole history of Christianity and reduces to impotence the power of the Gospels: it empties both names, Jesus and Christ.

Criticisms and Notes.

AN ESSAY ON THE BEGINNINGS OF THE IMMACULATE CONCEPTION IN ART. Francia's Masterpiece. By Montgomery Carmichael, author of "In Tuscany", "The Life of John Wm. Walshe", etc. New York: Dutton & Co. 1909. Pp. 67.

Readers interested in Italian types—and who that seeks culture or loves the beautiful in art or nature is not?—are likely to be familiar with Mr. Carmichael's literary excursions along Tuscan and Umbrian by-ways. His recitals are never merely descriptive: they are often interwoven with allegory, illumined by a touch of spiritual romanticism, and always have an agreeable religious bias that gives a quasi-controversial character to his exposition of facts and indicates that the author labors from conviction and with love for his truth.

In the present volume the discussion turns upon a painting—an altarpiece in the old Lombard Basilica of San Frediano at Lucca—by the Bolognese painter, Francesco Raibolini, more commonly known under the name of Francia. Francia was hardly the inferior of Raphael, who loved him as a father, for the former was thirty years the senior of the Umbrian master; and the two are closely allied, even as they were for a time by friendly association during their lives, in the technical perfection, the delicate intelligence of their symbolic construction, and the grace of their figuring. If in these things Raphael reaches higher, it must be allowed that the elder master, Francia, outdoes him in the pure elevation of sentiment which excludes all that is spiritually gross or simply human in his sacred art.

Mr. Carmichael does not, however, dwell upon the picture which he has selected for study, and to which he dedicates his entire volume, from the motive of describing its charm of composition and color. He devotes himself wholly to the interpretation of its meaning. "I have been curt, didactic, rigorous," he tells us in his epilogue, "sacrificing all the delights of art to the great question of significance, being firmly convinced that all beauty is heightened by a perfect understanding of its subject, that all talk of religious pictures is weariness of the flesh unless based on a knowledge of the painter's theology."

And the interpretation results in the conclusion that this masterpiece on wood is not the "Coronation of the Virgin", as Trenta

and his reviser Antonio Mazzarosa, Cavalcaselle, Symonds, Hare, and Baedeker tell us, nor an "Assumption", as the editors of Vasari and Murray's *Traveller's Handbook* assure us, but the "Immaculate Conception", as suggested first by Michele Ridolfi,[1] and in a manner by Mrs. Jameson who speaks of it as a representation of "the election or predestination of Mary as the immaculate vehicle or tabernacle of human redemption". Mr. Carmichael suggests that it is probably the first picture of this subject among the masterpieces of art that have been preserved to us. He justly criticizes Mrs. Jameson's statement that the Immaculate Conception does not distinctly appear in art until the seventeenth century, and adds "without question the doctrine was pictorially represented above altars at least from 1479 onwards".

As a matter of fact, the subject appears in pictures much earlier than Mr. Carmichael assumes, though he finds no trace of it in the writers on Marian Iconography which he has consulted. The *Biblia Pauperum,* which were in many cases merely altar decorations, of fully a century earlier, present unmistakable illustrations of the Immaculate Conception; and the *Speculum Humanae Salvationis,* commonly attributed to Ludolf of Saxony, the Carthusian who died in 1377, depicts a complete series of the Life of Our Blessed Lady in which the Immaculate Conception is placed before the scene of the Nativity of Our Blessed Lady by the triple image shown to Blessed Joachim, of King Astyages's dream, of the "hortus conclusus", the "fons signatus", and of the prophetic image of Balaam's star. The picture refers plainly to the Immaculate Conception of the Virgin who was to be the Mother of Christ.

But this fact does not weaken the force of Mr. Carmichael's argument nor lessen the interest of his inquiry. The proof that Francia's picture represents neither the Assumption nor the Coronation of Our Lady, but her Immaculate Conception, is rightly found by him in the image of the rod, the touch of the life-saving sceptre of the Eternal Father upon the head of the Virgin, above the admiring and worshipping gaze of Solomon and David, Anselm and Augustine, each with a significant reference to the *Immaculata* upon the scrolls in their hands. Between them, kneeling, is the figure of a son of St. Francis, taken by some to be St. Anthony of Padua, by others to be Petrus Igneus. In reality the figure is that of Duns Scotus who may be justly called the champion of the Immaculate Conception, even as he has earned the titles of *Doctor Marianus* and *Doctor Subtilis.* The cumulative force of the evidence which Mr. Carmichael draws from the figures in the picture itself, from the inspir-

[1] Enrico Ridolfi supposes it to be a "Coronation".

ing sources of its composition, its locality, adjuncts, and general history, make an excellent plea for the thesis he has undertaken to prove. The volume is not only a charmingly executed contribution to Marian literature, but is also serviceable as opening a field of study in the interpretation of Christian art, a study which must become most attractive to priests as well as to cultured lay Catholics who enter upon it.

OÙ MÈNE L'ÉCOLE SANS DIEU: avec une lettre d' introduction de Mgr. Baudrillart, Recteur de l' Institut Catholique de Paris. I. Criminalité croissante. II. Decadence intellectuelle. III. Instituteurs sans foi et sans patrie. IV. Faillite de la morale laique. Par Fénelon Gibon. Paris: Pierre Téqui. 1909. Pp. viii–169.

Upwards of twenty-five years ago, there used to be displayed along some of the public squares of Paris, and maybe with intensified malignity down the southeastward precincts of Boulevard St. Germain, several blasphemous posters whose object was to vilify the Incarnation. They were a scurrilous travesty, in short, of the Gospel record as especially presented in the opening chapters of the Evangelist Luke. The volume before us describes what progress free speech and untrammeled education have since then made in Republican France. Under the watchword of "Every open school means a prison closed", the Republican liberality of creed and morals has wrought manifold significant advancements in social science.

"All principal crimes in France to-day are perpetrated by adolescents."

"This appalling increase in criminal adeptness goes hand-in-hand with the innovations effective in organized public instruction."

"In 1894, a given tabulation of 40,000 delinquent and criminal minors, disclosed 32,849 from sixteen to twenty-one years old."

"We have organized schools by the thousand, but we have forgotten education. Everything is designed to put forth diplomas; whereas neither the schools, nor the colleges, nor even, at a pinch, the teaching forces, are moral factors. . . . Suicide, even worse than the delinquencies proper, attests a growing collapse in the morals of youth."

An official report under date of 5 March, 1907, says: "The high-water mark of crime, in both sexes, occurs among culprits from sixteen to twenty years old." And if there is an apparent proportional decrease in juvenile crime since 1895, this is directly the fruit of a lenient ruling: "Forbear prosecution!" Our volume supports these deductions by judicial statements, duly cited. Only some radi-

cal causes are also charged, besides the "free" schools, with the provocative incentives: namely, the congestion of unsettled multitudes in great cities, migration from the country to industrial centres, dissolution of the marriage bond in family life, decline of apprenticeships, with their sometime approximation to household decorum. But the schools, in particular, are charged with demoralizing influence, in so far as they provide nothing equivalent to religious teaching and its moral reaction.

That the free schools, as now "emancipated" from all religious control, even fail in a school's primary object of imparting knowledge, in a school's requisite condition of attendance by the taught, brings our author to the second of his main contentions, "Intellectual Decline". Here, again, he offers tabulated official statistics: but we shall dwell chiefly on the picturesque apologetics of Monsieur the Deputy Steeg, sometime Protestant pastor. On facing some rather evasive returns of comparative illiteracy at one of the Seine recruiting stations, where the avowed percentage was compromised by wholesale absences, or absentees whose degree of illiteracy could not be checked, the Deputy is frank to own: "It is permitted to believe that these nomads, these intangible vagabonds do not altogether compose an intellectual *élite;* but that they rather include no few illiterates." And as touching what locally amounts to practical contempt of compulsory attendance laws, Monsieur Steeg thus gracefully relieves the ordinary tedium of statistical discussion by pictures of rural France. "The school is, occasionally, very remote; the roads impassable, months at a time; the children lack shoes and clothing. Yet again, they are positively useful at home: they gather grass for the rabbits, tend the geese, the cow, the little brother or sister. The parents, in turn, are the more easily persuaded that the children lose nothing by knowing nothing beyond the parental standard, because this itself is ignorance total. In a word, school attendance is peculiarly difficult to enforce in the very districts that need it most." In "rugged Périgord"—famed for those epicure truffles which, by stuffing (or "farcing") enhance a turkey to eighty francs, or so—we learn, from an Academic report, that even the chestnut culling is apt to curtail the school attendance. The author's remedial suggestion is to beget in the parents themselves that respect for the schools which only the Church can radically supply, where education becomes instilled through religious channels.

Monsieur Steeg, however, advances one cogent, and everything but equivocal reason, for poor attendance in certain districts: "There is no school there! We insist on this point, because the remedy comes under the *budgetary* head." In like manner, he would have the State inform itself more minutely concerning the aggregate of

children both entitled and bound to school attendance. "The State knows the number of horses, dogs, *wheels;* it follows a bottle of brandy all the way from the still to the table, yet fails to know the exact account of children fit for school."

We are not prepared to second the author's more or less recurrent opinion that the present godless régime of public instruction in France is directly inspired, aggressively contrived, by Freemasonry in France; although the detail that the French Freemasons are nowadays "excommunicated" by British and American lodges, for overt atheism, speaks loudly enough on the score of the French lodges' irreligion. Among quoted utterances to this effect, in the volume before us, here is a notably explicit specimen, formulated A. D. 1898 by the Lodge of Grenoble: "Let us broadly propagate the futility and the dogmatic harmfulness of all religions. We, like our progenitors the Sans-Culottes of the great Revolution, will not leave intact, not even as monuments of art and value whatsoever, the cathedrals, churches, convents; nay more, and with no thought of actual sacrilege, we will apply to them torch and flame. We will pulverize all these nests of vermin, these keeps of obscurantism. Neither, to speak with Ranc, shall we find any gallows high enough to accommodate the base tools of all that canting clerical rabble!" And one or two individual French Masons, who are also said to represent present French statecraft, have said: "The struggle between Catholicism and Freemasonry is a *fight to the death,* no truce nor quarter: wherever the *man in black* appears, let Freemasonry step forward." "We must crush the infamous one; only the infamous one is not the clerical caste, but God!" Quoth, furthermore, at *Orleans,* she, the Citizeness Pajaud: "God must be crushed, seeing that he prevents us from eating the fruit of science." In short, the very ravings of these "emancipated" atheists but corroborate one of the Gospel's profoundest analyses of human passion: "He who is not for us is against us." The Freethinkers' first step was to *neutralize* the schools; but next in order, neutrality meant aggressive partisanship, and "the school *without* God becomes the school *against* God." Witness the ungloved discourse of *Mr. Minister of Labor* Viviani: "So they prate to you of school neutrality! Time to tell you that school neutrality was never anything but a diplomatic lie and politic bit of cant. We trumped it up to lull the scrupulous, appease the scary. Now that all this is done and gone, cards in sight! We never had any other design than to create an *anti-religious* university [which signifies, in France, the whole *corpus* of public instruction]. And that, too, on active militant, war-whoop lines." "Catholicism or anarchy," says our conservative author, will be the residual dilemma confronting French family heads, for their

children's education. It was, we are told, Deputy Maurice Allard who declared in *La Lanterne:* "Expelling God from school is not sufficient, by any means; but he must be antagonized there through the institution of genuine scientific instruction." On the other hand, a distinguished "liberal" more cautiously pauses: "This one thing alone disturbs me: having eliminated God, how shall we proceed to find a new base for the moral law?" Especially, since even though Sinai and the Ten Commandments, in the phrase of a sensational "free lance" of our own times in America, too, were "blasted with the exploded Rock of Ages"; yet Mr. Economist Le Play reminds us gravely, "the Ten Commandments are inscribed by the Creator in the conscience of all the world." Indeed, on the morally destructive side of declared atheism, our author goes so far as to tax the irreligious extremists in France with destroying all *patriotic* sentiment, as well; under cover of a fantastic internationalism. "Our laic youth [and in the liberal vocabulary, *laic* is nowadays defined as equivalent to creedless] should explain to the people that the *national* idea, as hitherto evolved, is changing from day to day, and must ultimately, *fatally* disappear, giving way to universal love between all 'nations' that shall once have learned the lesson of world-wide labor union. . . . For then the slogan will be: *Humans* of every country, join hands!" Almost a grotesque instance of "extremes meet", this atheistic apostrophe for universal brotherhood *without* the Church, and the Catholic ideal of ecumenical comprehension *within* the Church; yet not as obliterating, in one sole house of faith, the "many mansions", even here below. The parallel is then drawn: "Some little while ago, God, though remnantly honored, was *suspected* of being *clerical.* It is now the country's turn, though still in honor, to be under suspicion of Chauvinism!"

Possibly the following examples of the atheistic fad in public instructors will escape the ordinary damnation they might seem to challenge, by fact of unaccountable mania, to say the least. "If I offered Father *bon Dieu* 50,000 francs to blow out the sun, could he earn 50,000 francs? You see, then, clearly enough, that God is not." "The intelligence is in the brain. But the brain rots after death: *ergo,* when one is dead, one dies all over." A Masonic examiner, *lycée* "professor" to boot, thus puts the question: "Could you not tell me something of one Jesus, who attempted to found a religion, once of a time?" There are further gross insults mentioned by the author, and ostensibly with due accountability for what he says, on the part of "liberal" teachers toward Catholic pupils who observe the rites and enjoy the Sacraments of the Church. Save that the following, again, falls rather to the domain of hyperbolic drivel than

to the category of rational irreverence. A schoolmaster to his pupils in the Department of Loiret: "There is no God. The priests have taught that there is a God. But I teach the contrary. Besides, everything can come about quite by itself, the earth, the trees. One can well blaspheme God, even in the face of thunder. When it thunders very hard, come, look for me, and I will show you how one may blaspheme God with impunity." Even dismal old Malthus would appear to be "resurrected" (in a derivative atheistic fashion), to supply certain of the recent moralists in French education with a philosophic tenet for decreasing society, on prudential grounds of selfishness.

For sophistical impudence, note this "liberal" apology: "Who speaks of preaching atheism in the schools? We say simply that our bounden explanation of the universe excludes every notion of Providence. There is no use in saying, and neither shall we do so in our teaching at all, that there is no God. But the *consequence,* indeed; and I do not say, the *object,* of this identical instruction will be to invalidate, to render impossible, the belief in God." A volume published by the *Société de propagande par l'éducation laïque:* to wit, an illustrated "Republican, Popular, Scientific *Catechism":* declares more positive warfare. "In order to diffuse and establish social happiness in our midst, in order to liberate the people, we must not only beat down the Church, we must kill God." The author sagaciously observes: "God does not die."

Meanwhile, what is *Catholic* France to do in the teeth of such Satanic irreligion? A generally defensive policy, at least, would seem to be not unseasonably outlined, in a pastoral to his own people, by Monseigneur Delamaire, Suffragan Bishop of Cambrai: "If the neutral school became impious (he wrote this in 1907), we should not hesitate to remind parents that they are charged with souls in the sight of God, and that no temporal consideration, however weighty, may be laid in the balance against the souls of their children. To leave their sons and daughters in schools polluted by impiety, as though under color of prudential expediency, or security of advancement, would be selling these poor children's souls to the enemy: traffic unworthy of a noble heart; discreditable to a noble Christian." Several of the French Bishops, indeed, have expressly disallowed Christian parents to patronize atheistic schools, under pain of exclusion from Catholic prerogatives. There would also appear to be some encouragement for French Catholics in the measure of success achieved by Catholics in Belgium, against "impious" legislation. "There is yet enough latent faith, in our Christian France, to promise our country's revival and resurrection." It is not the first time, certainly, when the Church has had to recall pro-

phecy's assuring challenge: *Quare fremuerunt gentes, et populi imaginati sunt inania?* leaving God to act for its renewed fulfilment.

W. P.

TRUE DEVOTION TO THE BLESSED VIRGIN. A Treatise by the Blessed Louis Marie, Grignon de Montfort. Translated from the original French by Frederic William Faber, D.D., Priest of the Oratory. With a Preface by Cardinal Vaughan, Archbishop of Westminster. New York, Philadelphia: P. J. Kenedy & Sons. Pp. xix–198.

Blessed Grignon de Montfort, who was beatified during the pontificate of Leo XIII, died in 1716, and the above treatise was found by accident by one of the priests of his Congregation in 1842. Father Faber published a translation of it in 1862, and he tells us that, after having studied the life and spirit of the Venerable Grignon for more than fifteen years, he has come to the conclusion that "those who take him for their master will hardly be able to name a saint or ascetical writer to whose grace and spirit their mind will be more subject than to his". Such an expression from an authority like Father Faber is enough to commend a treatise on Our Blessed Lady. The writer divides his theme into two parts. The first speaks of the excellence of devotion to the Blessed Virgin, and points out the fundamental truths which serve as tests for discerning true from false devotion to the Virgin Mother of Christ; for that there is a false devotion which leads to superstition and dishonor he would not have us ignore. In the second part of his treatise the author explains the different ways of honoring Our Blessed Lady by a perfect consecration of ourselves to Jesus and Mary, and certain interior and exterior practices. There is at the end of the volume a formula of consecration which is very beautiful and most suitable for celebrations in honor of Our Lady.—We are not aware that there has ever been published a similar American edition of the volume, although Father Faber's version has been repeatedly reprinted in England, and Cardinal Vaughan wrote his preface to the fifth edition.

GESCHICHTE DER VEREHRUNG MARIAS IN DEUTSCHLAND während des Mittelalters. Ein Beitrag zur Religionswissenschaft und Kunstegeschichte. Von Stephan Beissel, S.J. Mit 292 Abbildungen. Freiburg im Breisg.; St. Louis, Mo.: B. Herder. 1909. Pp. 678.

Few writers of our day have made more valuable contributions to the history of Christian art in its relation to Catholic liturgy, especially during the Middle Ages, than the eminent Jesuit to whom we

owe the above volume. Many of his works are of particular value as illustrating the social relations of the artisan and laboring classes employed in the great architectural enterprises of pre-Reformation times. A notable instance of this study is furnished by the Church of St. Victor in Xanten, which presents a typical specimen of the methods adopted by the guild to regulate the value of labor, to determine the compensation, the number of working hours, the rights and privileges as well as the duties of the individual members of the builders' union. Other kindred studies by Father Beissel, covering the period from the thirteenth to the sixteenth century, are helpful to the understanding of decorative art in glass, vestments, miniatures, illumination, as well as of architectural detail.

This latest work, the History of the *cultus hyperduliae* paid to Our Blessed Lady in Germany during the Middle Ages, is of exceptional interest, since, apart from its apologetic worth, it offers a delightful survey of many curious inventions of love which the devotion to the Virgin Mother of Christ inspired in our Teuton forefathers.

The first part of the volume deals with the time when the fortunes of France and Germany were determined by the same ecclesiastical authority, the Carlovingian period, during which devotion to Our Blessed Lady established the chief festivals and inspired a liturgy out of which grew noble masterpieces of poesy, painting, and architecture. At the end of the thirteenth century pictorial art had greatly developed, and in the fifteenth and sixteenth centuries, owing to the activity of the monastic institutions, first the Cistercians and Premonstratensians, then the Dominicans and the Franciscans, and finally the smaller congregations whose origin was largely due to the inspirations that come from the devotion to the Mother of Christ, it had attained a high degree of perfection. A chapter rich in the exposition of the fostering elements of piety and art is the one that deals with the "Rosary" and the "Ave Maria". The sections treating of the "revelations", "relics", and "reliquaries" of the twelfth and two succeeding centuries are instructive. They show that the alleged exaggerations which claim the honor paid to the Madonna was something more than hyperdulia, were much more rare than is assumed by historians who write of this period. Likewise they prove that the Church never endorsed any extravagances of devotion which might tend to give to the Mother of Christ a worship that belongs only to God. The subject of pilgrimages and shrines in honor of Our Lady under the various titles indicating the mysteries of her life, forms a conspicuous feature of the exposition. Throughout the volume there are evidences of critical care and exactness in pointing out sources and references. Whilst the work

is not intended to be a controversial history, it serves as an excellent apology for the devotion of Catholics to the Mother of Christ. The illustrations are in most cases original and unfamiliar, but apposite and well-executed. We trust the author, who did much of the work under the stress of severe illness, will be able to complete a task which he mentions as being under way, namely a history of the devotion to the Blessed Virgin from the end of the Middle Ages down to our own time.

HISTOIRE DE L'ÉGLISE DU III^e^ AU XI^e^ SIÈCLE. LE CHRISTIANISME ET L'EMPIRE. Par Albert Dufourcq, Professeur à l'Université de Bordeaux. Paris: Bloud & Cie. 1910. Pp. 356.

HISTOIRE GÉNÉRALE DE L'ÉGLISE. Par Ferdinand Mourret, Professeur au Séminaire de Saint-Sulpice. Paris: Bloud & Cie. 1910. Pp. 495.

Having in the first volume of his work discussed the providential preparation for Christianity through paganism and Judaism, and in the second and third volumes having treated of the foundation of the Church and its early development, in the present, the fourth, volume Professor Dufourcq unfolds the history of the Church from the third to the eleventh century. He reduces the events of this period to their geographical unity. They all gather within the Mediterranean borderlands, moving first politically inward and then religiously outward. The period opens with the barbarian invasions. The Persians appear on the Euphrates; the Goths on the Danube; the Germans and Franks on the Rhine; and the onslaught begins, which during the fifth and sixth and seventh centuries shatters the walls of the old empire. The political rule of the army with the despotism of the military emperor succeeds to the authority of the Senate and for a time dominates the outlying provinces which it presently is unable longer to control. The prestige of Rome slowly sinks; the unity of the empire dissolves; the juridical laws and customs of the provinces flow into the city without blending with its legal code; the old conquered nations regain their youth, and the ancient empire yields in its political and moral decrepitude to their vigorous onslaught. Over this scene of growth and decay the drama of history as described by Professor Dufourcq moves in three acts. During the first period—"the Roman period" (the third and fourth centuries)—the Christian rule of life leavens the ancient society and thought within the lands of its birth. These limits are broken down in the second period, from the fifth to the eighth

centuries. Christianity, driven out where Islam takes possession, spreads throughout Byzantium and establishes herself amongst the Barbarians. But the revolution advances apace and the imperial is almost buried in the national and political upheavals. The Church, after transforming the civilization of the Barbarians, is shamefully betrayed and maltreated by the Germans whom she had most benefited, and the whole religious as well as social fabric seems about to collapse as the tenth century reaches its close. It is this eventful and disastrous period ending in "une époque de l'histoire du monde qui finit"—as he picturesquely calls it—which is surveyed by Professor Dufourcq in the present volume. Surveyed, when regarded from the vastness of the territory covered, but made the personal property of the reader when viewed from the side of the art and manner of the writer. Professor Dufourcq has the happy power of bringing a multiplicity of events under certain focal ideas that illuminate their far-reaching and many-sided significance. The period with which he deals is that in which the Christian Fathers lived and labored. Not the least, perhaps the most, instructive and attractive parts of his book are those which are devoted to the great doctors and Saints of the time, notably Origen, St. Athanasius, and St. Augustine. These personalities are well portrayed, their writings analyzed, and their influence on their times made manifest. In these as well as in the other parts of the volume the general student finds in the text the information he requires, while the abundant annotations with bibliographical references point the special student of history, profane or religious, to the sources of fuller knowledge.

In this connexion we would strongly recommend Professor Mourret's history of the Church and the Barbarian World the French title of which is given above. It covers almost the same ground, but in a different manner. Like the book just described it is part of a larger work, each member of which, while relatively independent, contributes with its fellows to set forth the general history of the Church. The entire work is designed to embrace the whole march of the Christian centuries from the beginning down to yesterday. Eight volumes will be devoted to as many epochs. The volume at hand, though the first to appear, is the third in the organized program. The two preceding deal with the beginnings of Christianity and with the Fathers of the Church. The present volume, after an introduction on the general characteristics of the Middle Ages, opens with a picture of the Roman Empire at the time of its fall, and the life of the Church down to the death of Pope St. Zachary (A. D. 476-741). The scene is then transferred to the Barbarian nations and finally to the Holy Roman Empire, and closes with the

"age of iron" (867-962). The field covered is thus seen to be almost coextensive with that of Professor Dufourcq's volume, but the purpose which determines the method and style of the work is to tell the history of the Church in its onward progress rather than to reduce it to certain typical ideas. Centralizing ideas there are of course and must be, but in M. Dufourcq's work they stand out as dominating the events, while in the present book they rather guide and direct than control. The two works are therefore mutually supplementary. Both are scholarly productions, the works of experienced professors. Of the two, perhaps the second is the most graphic and easy in style, narrative as it is in purpose. Moreover, besides the copious documentary apparatus and the analytical table of contents—which features it shares in common with the preceding work—it contains a good index of proper names, a convenience which Continental authors have not always the considerateness to provide for the student.

Literary Chat.

Referring to Father Sheahan's article on "The Three Days", in the April number of the REVIEW, Dr. Charles F. Aiken of the Catholic University offers the following criticism: "In the illustration of Jesus in the rock-tomb, the sacred body is represented as lying on the rocky floor. In most Jewish tombs cut out of the rock, either niches were made for the reception of the dead, or else longitudinal shelves. On such a shelf the body of Jesus seems to have been laid, for we read in John 20:12, 'And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.' Less happy still is the representation of the Jewish priests and Pharisees exploring the interior of the tomb after the body of Jesus had been laid within. In the Mosaic Law, the defilement incurred by contact with a corpse or tomb was of the grossest kind, segregating the transgressor as unclean for seven days, and necessitating an elaborate purification described in the nineteenth chapter of Numbers. That the priests and Pharisees would deliberately expose themselves to such defilement is absolutely improbable." While Dr. Aiken's argument regarding the niches or shelves and the law of cleanliness is based on what was customary in Jewish times, the passage from St. John is hardly conclusive, and the question of defilement by mere entrance into the tomb without touching the corpse appears to be also an open one.

In an article entitled "Rhythmic Hymns in Metrical Forge", Father Cl. Blume, S.J., discusses the reform which was undertaken by the censors of the Roman Breviary at the beginning of the seventeenth century, and which subjected the hymns of our sacred poets incorporated in the Catholic liturgy to corrections according to the standard of the Roman classics. Father Blume divides the "thesaurus hymnorum" of the Breviary into three groups—1. metric hymns which conform to the laws of prosody; 2. rhythmic hymns of the period between the fifth and tenth centuries which take no account of prosody but cultivate rhythm and accent; 3. rhythmic hymns of the twelfth and thirteenth centuries which constitute the golden period of rhythmic

Latin poetry, fully equal in merit to the classic productions of a Hilary, Ambrose, Prudentius, Paulinus of Nola, Sedulius, Ennodius, Fortunatus, although not conforming to the laws of syllabic quantities. It was of course to the second group that the "corrections" were chiefly applied.

The change of the metrically defective lines in which the writers had chiefly aimed to express dogmatic and devotional sentiments in rhythmic forms, was not always happy, since the classic measures were introduced often at the expense of the original sense. Father Blume instances the initial strophe of the old trochaic hymn:

"Urbs beata Hierusalem, dicta pacis visio,
Quae construitur in coelis, vivis ex lapidibus
Et angelis coornata ut sponsata comite."

This was altered into iambics. The change unfortunately destroyed also the beautifully suggestive idea of the heavenly origin of the new Jerusalem:

"Coelestis urbs Jerusalem, beata pacis visio,
Quae celsa de viventibus saxis ad astra tolleris
Sponsaque ritu cingeris mille angelorum millibus."

The "corrections" made in this fashion amount to 952; but, as Father Blume shows, they touched few of the really excellent hymns, whether metric or rhythmic. Hence the charge often made that the revisers barbarously forced beautiful and rhythmic hymns into classic forms, thereby destroying the musical quality and the sense of the medieval hymns, is somewhat exaggerated. What the "reformers" so-called may be charged with is simply that they frequently turned poor rhythm and good sense into good metre and poor sense. (*Stimmen aus Maria Laach*—III, 1910. B. Herder, agent.)

Professor Alfons Schulz in *Biblische Zeitschrift*, (Vol. VIII, n. 1,) makes a survey of the status of opinions touching the question of the "Noachian Deluge". Was it anthropologically as well as geographically universal? The consensus of opinion among recent Catholic exegetes is against the assumption of a universal inundation of all the countries of the earth, not only because such an event is impossible by the laws of nature, but also because the words of Sacred Scripture allow us to read "all the land", where hitherto the understanding was "all the earth". But the question whether all human creatures were embraced in the destruction has been generally answered in the affirmative, upon the authority of St. Peter (I Ep. 3:20, and II Ep. 2:5), as commonly interpreted. There are nevertheless Biblical scholars who dissent from the opinion that this interpretation is *de fide*, and Dr. Schulz, despite the fact that he belongs to the conservative school of exegetes, frankly recognizes that there are difficulties of a serious character against the assumption of the anthropological universality of the Deluge, and these difficulties justify one in withholding his judgment until the facts are more clearly defined.

Dr. G. Périés has written an instructive pamphlet touching the school question in France, *La Lutte Scolaire—Rôle du clergé et des fidèles*, in which he discusses the means which the clergy are advised to employ to give practical effect to the *Lettre collective* issued by the French hierarchy toward the end of last year. (Questions Ecclesiastiques, 15 rue d'Angleterre, Lille.)

Among the publishing firms which from the outset have taken generous and rightly-directed interest in the promotion of the *Motu proprio* regarding the reform of Church music, is the Düsseldorf house of L. Schwann, known for its artistic presswork. It has recently published *Cantus Graduales*, a collection of twenty versicles suited to the different feasts of the liturgical year, set to the music of the psalm tones in *falsi bordoni* style. It has just issued also a "Missa in honorem S. Antonii de Padua" for three unequal voices, with organ accompaniment by Joseph Scheel; a "Te Deum" for three

male voices by Ant. Chlondowski; two Litanies in honor of St. Joseph, one for two voices by Sinzig, and the other for three male or female voices by A. Müller. For organ playing they issue *Organum comitans* after the Graduale by Wiltberger (edit. Schwann 2) and *24 Kurze Orgelstücke* by Erlemann. In this connexion we may also mention August Weil's *Neunzig Vor und Nachspiele* recently published by Fr. Pustet; and a Gregorian Requiem Mass according to the Vatican Edition by Eduardo Marzo, published by Oliver Ditson of Boston. The agents for the Schwann firm are the Fischer Brothers of New York.

It appears that the discussion as to whether the liturgical chant as it is edited by authority of the Holy See was intended to embody a special form of rhythm or to leave to the individual choir-director the right to apply to the series of notes in act any rhythm he might deem appropriate to them, has been settled by a letter of Cardinal Martinelli to Professor Haberl of Ratisbon. We have stood for the defined rhythm, and there has been much adverse criticism of our position from men otherwise able and zealous in the cause of Church music. Now the discussion is decided in our favor. But we shall print the document with comment in our next number.

The Rev. F. G. Holweck, theological censor of the Archdiocese of St. Louis, whose archeological studies, applied especially to liturgical and pastoral topics, give evidence of deep erudition and a wide classical scholarship, has issued in German a brief history of the liturgico-dogmatical aspects of the Catholic tradition regarding the bodily Assumption of the Blessed Virgin into heaven. We hope to have Father Holweck discuss the subject in the REVIEW at some early date in order that our readers may have a survey of the arguments and their force relative to the prospective definition of the Assumption as a dogma of faith.

The Benziger Brothers have succeeded in establishing a unique depot for a variety and choice of healthy and entertaining Catholic literature. Their monthly magazine appears to have been wisely instituted as a means to enable them to stir up literary talent among the native force of Catholic writers. It supplies them with a divining-rod by which the hidden springs of literary genius are more readily discovered. Thus they are at length enabled to offer our Catholic public a collection such as *The Best Stories by the Foremost Catholic Authors* at a price accessible to all classes of readers. Among the writers included in this series we have Fathers Benson and Finn, the two Mulhollands, Christian Reid, Eleanor C. Donnelly, Canon Sheehan, Lady Kerr, Catherine Conway, Fathers Bearne and Copus, Anna Sadlier, Mary Waggaman, and others of like merit. The size and typography of the volumes are an additional commendation of their worth.

The April number of the *Irish Theological Quarterly* contains an article by the Rev. Dr. J. Slattery on "The Sacrificial Idea". The author advocates the theory that the essential element of the sacrificial notion is not the offering in itself nor the destruction in itself, but rather "the offering to God of a thing in a state of destruction". Whatever may be the merit of Dr. Slattery's argument as intended to controvert the traditional opinions of theologians regarding the essence of the sacrifice of the Mass, he certainly does not make a fair presentation of the attitude of the late Bishop Bellord as expressed in the series of articles on the subject which appeared some years ago in THE ECCLESIASTICAL REVIEW. It is very far from the truth to say that the Bishop held that "the Last Supper is no supplement or completion of the Death on Calvary, nor was it eaten as an anticipation of it. Rather it is in itself, and apart from any other factor, a real and true sacrifice, complete in essence, perfect in rite. . . . The Cross and the Supper are two distinct parts of the same complex operation" (p. 204). But the Bishop holds nothing of the kind, if his words and their context have any meaning. He writes (ECCLES.

REVIEW, Sept., 1905, p. 269): "On the banquet theory, then, the case stands thus: The Cross and the Last Supper are not two forms of sacrifice of different orders, . . . but they are two distinct parts of one and the same complex operation. Each requires the other in order to the completion of the whole. The death of Jesus is not a ritual sacrifice without the Last Supper; the Supper would only be an empty memorial of the last evening before the Passion if it did not consist of the flesh and blood immolated on Calvary. The Cross and the Supper are two parts of the one sacrifice." Surely, whether we accept the Bishop's theory that the essential feature of the sacrifice of the Mass was the banquet, or whether we argue that the act on consecration (including the act of oblation before and after), together with the Communion, constitutes the essence of the Eucharistic Sacrifice, we are not forced to read the above words as implying that the Last Supper was a sacrifice complete in essence and perfect in rite, apart and distinct from the sacrificial death of the Cross. Such a construction of Bishop Bellord's words is certainly misleading.

A reader interested in the movement to restore the old Roman chasuble in our solemn liturgical worship suggests the republication of the late Father William Lockhart's treatise, printed by Burns and Oates in 1891, under the title of *The Chasuble: Its Genuine Form and Size.* Father Lockhart had published the substance of his paper in the *Irish Ecclesiastical Record* (December, 1890, pp. 1079-1091), taking occasion to discuss the subject from a previous article by Mr. Gilliat Smith, in which the latter had referred to the adoption of the older and ampler form in certain churches of France and Belgium, such as the Cathedral of Nîmes, and the abbey church of Maredsous, as being in reality more conformable to the approved Roman pattern. The latter "when made of the regulation size, according to the brass plate kept in the sacristy in St. Peter's, is larger than any other variety, and has an orphrey of a pillar-like form on the back instead of a cross, and a cross in front" (*Irish Ecclesiastical Record,* April, 1890, p. 302).

"The chasuble," writes Mr. Gilliat Smith, "usually worn in France and Belgium differs from the Roman in that it is considerably smaller." It is true, many priests in Rome now wear the French chasubles. "France," says Father Lockhart, "is apt to set the fashions in dress to the rest of the world, and so French fashions in vestments followed much the same law. Moreover, as Italy is very apt to be influenced by French fashions, so French fashions in vestments penetrated and have produced the more modern Roman vestments, which are little different from French vestments, except that the cross is on the front instead of behind" (*Irish Ecclesiastical Record,* l. c.).

In France itself the war against "the extreme vagaries of the French in cutting down vestments" was waged by Montalembert on the very lines followed by Pugin in England. Viollet le Duc, who died in 1879, and the Comte de Farcy did their best to make good taste in art as well as liturgical decorum prevail over the commercial spirit of their countrymen, but failed. Americans are more independent and less wedded to custom; and the reasons advanced by Lockhart for the deterioration of liturgical form in French ecclesiastical art—namely the impecuniousness of the French clergy, brought on by the spoliation of the Church under the Revolution—does not obtain in our churches in America. It is to be hoped, therefore, that the subject, if discussed at the Eucharistic Congress, will be taken up by the clergy and carried out with the aid of our Tabernacle Societies and Altar Guilds, in which woman's finer taste prevails.

Cardinal Mercier's volume of *Conferences to his Seminarists,* with an Introduction by Canon Sheehan, forms a notable addition to the ecclesiastical library for the use of theological students. The Cardinal is a man thoroughly conversant with the ways of the world as well as with clerical life, a powerful

speaker and an incisive writer on all topics of modern interest which demand thoughtful treatment. In his outline of the needs in seminary training he lays great stress on the virtues of retirement and silence as if these were the fundamental habits from which energy and pastoral influences are generated. Father J. M. O'Kavanagh's translation is excellent (Benziger Brothers).

H. L. Kilner and Co. publish *The Life of Blessed Gabriel of Our Lady of Sorrows* (Gabriel Possenti) of the Congregation of the Passion. Cardinal Gibbons, who writes an Introduction to the volume, says of the work of Fr. Nicholas Ward, the editor: "This little volume is a new departure in hagiography and one to be commended." The new departure is given in the "Plan of Work", which deals with the biography in distinct sections, following the psychical development rather than the historical continuity of the Saint's career. This plan makes it well suited for habitual reading, since the growth of virtue, apart from the life of the hero which illustrates the same, is dwelt upon as it is in meditation books.

Practical Hints on Education to Parents and Teachers by Elise Flury (Benziger Brothers) is the result of many years' experience as a Catholic governess. It is replete with practical suggestions based upon a careful analysis of character and disposition; a book particularly helpful to parents who are anxious to give their children proper home training.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

OUR FAITH IS A REASONABLE FAITH. A Word to combat Unbelief and to defend the Faith. Translated from the German of E. Huch by M. Bachur. Techny, Illinois: Society of the Divine Word. Pp. 261. Price, $0.50.

THE CATHOLIC DOCTRINE IN ONE HUNDRED SENTENCES. A Guide to the Oral Introduction of Adults of Limited Time and Education. By the Rev. Peter Geiermann, C.SS.R. St. Louis, Mo.: B. Herder. 1910. Pp. 23. Price, $0.05.

MAXIMS AND COUNSELS FOR RELIGIOUS. Collected from the Letters of St. Alphonsus and arranged for every day in the year. By the Rev. Peter Geiermann, C.SS.R. St. Louis, Mo.: B. Herder. 1910. Pp. 33. Price, $0.05.

FIRST COMMUNION FOR CHILDREN AND ITS CONDITIONS. Translated from the French of Père H. Mazure, O.M.I., by F. M. de Zulueta, S.J. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. Pp. 45. Price, $0.10.

MEDITATIONES VEN. P. LUDOV. DE PONTE, S.J., de praecipuis fidei nostrae mysteriis, de Hispanico in Latinum translatae a Melchiore Trevinnio, S.J., de novo in lucem datae cura P. Lehmkuhl, S.J. Editio altera recognita. Pars V. Friburgi Brisg., et St. Louis, Mo.: B. Herder. 1910. Pp. 376. Price, $1.25.

JESUS, DIR LEBE ICH! Kommunionbuch für Welt und Ordensleute. Zweite Auflage von P. Regalat Trenkwalder, O.F.M. Innsbruck: Fel. Rauch. 1910. Pp. 360.

THE CHIEF SOURCES OF SIN. Seven Discourses on Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth. By the Rev. M. V. McDonough. Baltimore, New York: John Murphy Co. 1910. Pp. 114. Price, $0.75.

THE SUBLIMITY OF THE HOLY EUCHARIST. Also a Visit to the Seven Churches in Rome on the occasion of the Jubilee. Five essays by Father Moritz Meschler, S.J. Translation by A. C. Clarke. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 174. Price, $0.75.

THE YOUNG MAN'S GUIDE. Counsels, Reflections, and Prayers for Catholic Young Men. By the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 782. Price: cloth, $0.75; Levant, gold edges, $1.00; American seal, limp, gold edges, $1.25.

THE SERMONS, EPISTLES, AND APOCALYPSES OF ISRAEL'S PROPHETS. From the Beginning of the Assyrian Period to the End of the Maccabean Struggle. By Chas. Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. (*The Student's Old Testament.*) With Maps and Chronological Charts. New York: Chas. Scribner's Sons. 1910. Pp. xxv-516. Price, $2.75 *net.*

CARDINAL MERCIER'S CONFERENCES. Delivered to his Seminarists at Mechlin in 1907. Translated from the French by J. M. O'Kavanagh. With an Introduction by the Very Rev. P. A. Canon Sheehan, D.D. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. xvii-206. Price, $1.50 *net.*

HEROES OF THE FAITH. New Conferences on the English Martyrs delivered at Tyburn Convent by Dom Bede Camm, O.S.B., Editor of the St. Nicholas Series. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. xxvi-149. Price, $0.80 *net.*

LITURGICAL.

OFFICIUM PRO DEFUNCTIS cum Missa et Absolutione nec non Exsequiarum Ordine quod juxta editionem Vaticanam hodiernae musicae signis tradidit Dr. Fr. X. Mathias Regens Seminarii Episcopalis Argentinensis. Ratisbonae, Romae, Neo Eboraci et Cincinnati: sumptibus et typis Friderici Pustet. MCMX. Pp. 104. Price, $0.30.

HANDBOOK OF THE DIVINE LITURGY. A Brief Study of the Historical Development of the Mass. By Charles Cowley Clarke, Priest. With an Introduction by the Right Rev. George Ambrose Burton, D.D., Lord Bishop of Clifton. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1910. Pp. 180. Price, $0.90.

A HANDBOOK OF CHURCH MUSIC. A Practical Guide for all those having the Charge of Schools and Choirs, and others who desire to restore Plainsong to its Proper Place in the Services of the Church. By F. Clement C. Egerton. With a Preface by H. G. Worth, M.A., Member of the Pontifical Commission. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xiv-218. Price, $1.15 *net.*

HISTORICAL.

BRIEFE DER DIENERIN GOTTES MUTTER MARIA VON JESUS, Maria Deluil Martiny, Stifterin der Gesellschaft der "Töchter des Herzens Jesu". Aus dem Französischen übersetzt mit bishöfl. Erlaubniss. Regensburg, Rom, New York, Cincinnati: Fr. Pustet & Co. 1910. Pp. 255. Price, $0.75.

HISTORY OF THE SOCIETY OF JESUS IN AMERICA, COLONIAL AND FEDERAL. By Thomas Hughes, S.J. Documents. Vol. I, Part II. Nos. 141-224 (1605-1838). Cleveland: The Burrows Bros. Co.; London, New York: Longmans, Green & Co. 1910. Pp. 1222. Price, $4.50.

BLESSED JOAN OF ARC. Complete Story of her Wonderful Life, her Tragic Death, her Rehabilitation, her Beatification. By E. A. Ford. New York: Christian Press Association. 1910. Pp. 314. Price, $1.08 *postpaid.*

PIONEER PRIESTS OF NORTH AMERICA 1642-1710. By the Rev. T. J. Campbell, S.J. Vol. II. Among the Hurons. New York: America Press. 1910. Pp. ix-411.

THE CATHOLIC WHO'S WHO AND YEAR-BOOK 1910. Edited by Sir F. C. Burnand. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. Pp. xlii-388. Price, $1.50 *net.*

La Lutte Scolaire. Rôle du Clergé et des Fidèles. Par le Rev. D. C. Périès. Lille: Administration des Editions des Questions Ecclesiastiques. 1910. Pp. 25.

Report of the Commissioners of Education for the Year ending June 30, 1909. Vol. II. Washington: Government Printing Office. Pp. v and 599 to 1373.

History of the Christian Church. By Philip Schaff. Vol. V, Part II: The Middle Ages. From Boniface VIII, 1294, to the Protestant Reformation, 1517. By David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, Pittsburg. New York: Chas. Scribner's Sons. 1910. Pp. xi-795. Price, $3.25 *net*.

The Life of Blessed Gabriel of Our Lady of Sorrows, Gabriel Possenti, of the Congregation of the Passion. Begun by the Rev. Hyacinth Hage, C.P., rewritten and enlarged by the Rev. Nicholas Ward, C.P. With an Introduction by Cardinal Gibbons. Superiorum Permissu. Philadelphia: H. L. Kilner & Co. 1910. Pp. 295. Price, cloth, $0.50; paper, $0.25.

MISCELLANEOUS.

Ames en Prison. L'Ecole française des Sourdes-Muettes-Aveugles et leurs Sœurs des Deux Mondes. Par Louis Arnould, Professeur à l'Université de Poitiers. Quatrième édition, mise à jour et doublée. Illustrée de 13 gravures hors texte. Précédée d'une Lettre de M. Georges Picot, Secrétaire perpétuel de l'Académie des Sciences morales et politiques. Paris: G. Oudin & Cie. 1910. Pp. xix-479.

What Times! What Morals! Where on Earth Are We? By the Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, author of *Anglican Ordinations*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 76. Price, $0.35.

Where Mists Have Gathered. By Mrs. MacDonald of Skeabost. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 236. Price, $1.00.

The Purpose of the Papacy. By the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopol. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 158. Price, $0.45.

Jean and her Friends. By Evelyn Mary Buckenham. Illustrated. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 123. Price, $0.50.

The Marrying of Brian, and Other Stories. By Alice Dease. With colored illustration. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 83. Price, $0.50.

A Bunch of Girls and Wayside Flowers. By "Shan". With colored illustration. St. Louis, Mo.: B. Herder; London, Edinburgh: Sands & Co. 1910. Pp. 108. Price, $0.50.

Prince Izon. A Romance of the Grand Canyon. By James Paul Kelly. Five Illustrations in Color by Harold H. and Edwin Betts. Chicago: A. C. McClurg & Co. 1910. Pp. 399. Price, $1.50.

The Light of His Countenance. A Tale of Rome in the Second Century after Christ. By Jerome Harte. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 276. Price, $1.25.

The Best Stories by the Foremost Catholic Authors. With an Introduction by Maurice Francis Egan, LL.D. In Ten Volumes. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp., each volume, 255.

Practical Hints on Education to Parents and Teachers. A Translation from her original German work by Elise Flury. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. viii-206. Price, $0.75 *net*.